

THE
MISSIONARY HERALD.

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THE LAST MONTH OF THE FINANCIAL YEAR. — At the close of eleven months we are obliged to report the regular receipts for the present year \$26,000 less than they were during the corresponding eleven months of the preceding year. We need, therefore, during the month of August, to receive not less than \$100,000 in order not to fall below the receipts of the preceding year. We earnestly request officers of churches, treasurers of local societies, and individual donors who are on the watch for opportunities for special thank-offerings or special emergencies, not to forget that the month of August is the time when such donations, in overflowing measure, should be sent to the treasury of the American Board. The Treasurer's books will be kept open for all donations intended for the present financial year until Monday, September 8.

"THE king is dead! God save the king!" was once a loyal cry, hailing the new monarch in the very breath that announced the death of the old one. It is singular that in this number of the *Herald* a similar utterance is made in two articles on another page. The *Morning Star* is wrecked! The *Morning Star* is afloat! May God save the new vessel from all peril, and make her a messenger of light and love to the waiting isles!

THE catalogue of the Oahu College, just received, covers the forty-third year of the institution, which now has a faculty consisting of a president and five instructors, with, in all, fifty-eight students. There is both a classical and an English course. The Punahou Preparatory School has 118 students. These institutions, originated by the missionaries, are now entirely under the charge of the residents of the Sandwich Islands, and are a credit to them in every way.

THE following has just been received from a pastor who understands his opportunity: "A blessed revival makes this a good time for special missions." Indeed it does; for every true personal consecration to Jesus Christ is a personal surrender to the fulfilment of the command: "Go ye into all the world and preach the gospel to every creature." Any seeming religious interest which does not kindle missionary devotion to white heat may well be distrusted.

THE story of the wreck of the *Morning Star*, given by Captain Garland, will be found on another page. It will be seen that the vessel itself was a total loss, but that all the valuables, including the mail, were saved. Dr. and Mrs. Pease, who were expecting to come up by the *Star*, remain at their station on Kusaie. There is certainly much occasion for gratitude that, though the vessel is lost, all the lives and so much that was valuable were saved. It will be seen that the wreck occurred, as was suspected, from the same cause which led to the loss of the former vessel, a peril which we earnestly hope will be escaped hereafter by the use of auxiliary steam-power.

A RARE OPPORTUNITY. — The sum of \$300 is solicited as a special gift, additional to regular contributions, for the purchase and transportation to Japan of a small but choice mineralogical and geological cabinet for use in the interesting Training School at Kioto. It will be of great value to the bright young men studying science in that institution, and to their accomplished teachers in communicating instruction. As several persons have asked for the privilege of making some special donation for this important Kioto school, we are happy to present this tempting offer, almost certain that some one waiting for this precise call will sit down quickly and write: "Enclosed please find check for \$300 to make sure of that cabinet." If half a dozen should unite in the gift, there will be no objection to that method. But do not lose the opportunity by delay.

SINCE the appeal for prayer for Japan, given on another page, was in type, a private letter, received from Mr. Neesima by a warm personal friend in Boston, closes with the following sentence: "Herewith I send you my special request that you will pray for the speedy conversion of Japan — intensely, fervently. My heart burns for her, and I cannot check it." Mr. Neesima was, at last accounts, in Italy, seeking what he imperatively needed, rest after protracted and exhausting labors. Will not many, while heeding his tender request for prayer for Japan, pray also that this Christian laborer may be restored and strengthened so that he can resume his labors in the land for which "his heart burns"?

FROM Honolulu we have tidings that a schooner of 134 tons burden, the *Jenny Walker*, has been chartered, in place of the *Star*, to sail to Kusaie, Ponape, the Mortlocks, and Ruk, taking Mr. and Mrs. Logan and Miss Palmer, with supplies for the Caroline Islands. An arrangement had been made with a vessel going to the Gilbert Islands to take supplies to the Hawaiian missionaries within that group. The *Jenny Walker* sailed from Honolulu July 16, and by this time is, we trust, among the Caroline Islands. She will not undertake to do the full work, as done by the *Star*, but will land supplies and the mail at the several islands, and take them the good news that the new vessel may be expected next spring.

ATTENTION is called to the information given on the fourth page of the cover respecting railway fares for those who attend the Annual Meeting at Columbus. It is expected that the blank certificates referred to, and *which must be used* in order to secure the commutation, will be sent out with the replies made to those who apply for entertainment.

A DESPATCH to the Associated Press brings tidings of a disastrous conflagration at Marash, Central Turkey, which occurred July 28. The report speaks of the burning of a thousand stores, two hundred dwellings, and some large buildings. No word has been received at the Mission Rooms concerning the disaster, but it can hardly fail to seriously affect the mission work, not only in that city, but in that section of Central Turkey. Marash has been a centre of most successful evangelical labor, having now three churches, with not far from eight hundred communicants, and twenty-five hundred registered Protestants. There is a Theological Training School and a Female Seminary of high grade; but the buildings of these institutions are a little one side of the city, and probably have escaped the conflagration. The evangelical community at Marash has shown commendable zeal in missionary work, and has contributed most generously, especially for the advancement of education. The city lies about one hundred miles northeast of Alexandretta, and ninety miles from Aleppo.

WE heartily congratulate the *Free Church Monthly* of Scotland over the increase of its circulation, from thirty-three thousand to seventy thousand, since it came under the care of the present editor. We regard it as one of our best exchanges, our only complaint against it being that, inasmuch as we are obliged to read it through, the labor of cutting the leaves is somewhat onerous. A recent number alludes to the practice of some ministers of the Free Church of devoting a few moments, on the first Sabbath after the receipt of each issue, to an account of what the magazine contains. Is it making too much of the missionary work for every congregation to devote a little time, on one Sabbath morning of each month, to a statement of what its representatives in foreign lands are doing to carry out the last command of the Saviour? In that coming day when the church of Christ shall apprehend her work fully, the story of missionary enterprise will receive far more of her attention, and will form a fitting part of any service.

A LETTER from Mr. and Mrs. Logan at Honolulu, written the day before they sailed for Micronesia, reports that the good people at the Sandwich Islands have loaded them with kindness, making them a present, among other things, of a nice Jersey cow, with two calves, and provision for taking them on the voyage. Mr. and Mrs. Logan also take down plants, flowers, fowl, doves, etc., by which their residence on Ruk may be made more comfortable. Would it not be interesting to watch the natives of Ruk when they catch sight of this cow? No animal larger than a pig is found on the coral islands of Micronesia, and the Rukites will probably look upon a cow much as we should upon some gigantic mastodon or megalosaurus of the prehistoric periods, could we see one coming in upon us.

THE conflict for the succession to the crown in Zululand, north of Natal, is very fierce. A number of the chiefs, including Usibepu and Oham, have acknowledged the sovereignty of Cetewayo's son, Dinizulu, and the Boers are favoring the arrangement. Dinizulu is said to be but a youth still, and quite unable to enforce his own claim, so that he will be at the mercy of intriguing chiefs. When will peace come to that smitten territory?

WE have received a photograph of a group of some forty Japanese Christian pastors and teachers, and are making arrangements to reproduce it for the next number of the *Missionary Herald*. We are sure that our readers will be greatly interested in this likeness of the native laborers in Japan.

THE conduct of the French government in relation to Madagascar is such as to excite the deepest indignation in all fair-minded men. Under the plea of enforcing its claim, which at best is of the most doubtful character, to a northern section of the great island, it now proposes to blockade every port, and to send an army into the interior for the purpose of overthrowing the Hova government. Conflicting reports come by telegraph concerning the progress of these outrages, but it seems probable that the French commander is only waiting for reinforcements to attempt the difficult task of a march into the interior. We must remember that the avenues by which news will come are entirely under the control of the French, and that such reports as we may receive will be colored to suit their purposes. May God defend the weak against the aggressions of the strong!

WE have received a set of Scott's Commentary on the Bible, in six volumes, and also a copy of the same on the New Testament, in one volume, from Miss Mary L. Charles, of Fiskdale, Massachusetts. These will be sent to Marash, in Central Turkey, for the use of some native pastors or preachers. Such gifts of standard works, though they may be old, are always timely.

THE ninth centenarian subscriber to the new *Morning Star* has appeared in the person of Mrs. Phebe Allen, of Newark, New Jersey, who was 103 years old on the fourth of July last. These aged friends are widely scattered, not less than eight States—Maine New Hampshire, Vermont, Massachusetts, Connecticut, New Jersey, Ohio, and Iowa—being represented on the list.

SINCE Dr. Nichols was obliged to leave the West Central African Mission, the brethren have been waiting patiently for the coming of one to take his place. The suggestion having been made to the missionaries that they had, in recent letters, said little about their desire for a physician, Mr. Stover is reminded of a young friend who was once telling him how badly she wanted a new piano; "but," she added, "I don't say anything to father about it, because I know he intends to get me one just as soon as he can possibly afford it." "So we," adds Mr. Stover, "inasmuch as we know the Prudential Committee is leaving no stone unturned to find us a doctor, are content to wait until, in the Lord's good time, they succeed. But we don't forget to ask the Lord to guide and help them." Will not others join the missionaries and the Committee in this prayer?

THE statement is made that one fourth part of the contributions to the London Missionary Society for the past year have come from the mission stations. This certainly is greatly to the credit of the stations. It would require more knowledge than we now have to answer a question which naturally arises, whether or not this fact is to the credit of the churches forming the constituency of the society in England.

THE WRECK OF THE *MORNING STAR*.

CAPTAIN GARLAND, who was in command of the *Morning Star* on her last voyage, reached San Francisco, July 27, via Hong Kong. He sends a full report of the voyage up to the time of the wreck. The vessel had nearly finished her work, having made two tours through both the Gilbert and Marshall groups, and having gone the usual round by way of Ponape to the Mortlocks and Ruk. Mr. and Mrs. Rand, of Ponape, were on board at the time of the disaster, besides six Hawaiians who were returning to Honolulu. It was intended to take on board Dr. and Mrs. Pease at Kusaie, return to Ponape, leaving Mr. and Mrs. Rand, and then sail directly for Honolulu. We give below, in full, Captain Garland's account of the circumstances connected with the loss of the vessel. After the wreck six weeks were spent on Kusaie, when Mr. Rand, deeming it necessary to return to Ponape, and Captain Garland, feeling it important to send home tidings of the disaster, determined to start in a boat, hoping to reach an island from which passage could be obtained to Ponape and so to the United States. This boat was decked over, and five men started, with supplies for two months. They had a fine run of two and a half days to Ponape, a distance of about three hundred miles, at which port Captain Garland found a vessel bound for Hong Kong, in which he took passage. The captain's account is as follows:—

"At seven o'clock, A.M., February 22, we were off the harbor of Kusaie, with a light wind from northeast. I stood in toward the entrance, hoping that as we neared the land, the wind would veer and enable us to sail in. As it did not, I tacked off shore and sent the second mate in a boat with a line to make fast to a kedge just at the entrance of the passage. (We have four stationary kedges here to help warping in or out.) When the line was fast to the kedge, I tacked and stood in for the harbor, shortening sail as I went. We got hold of the line all right, and made it fast, and immediately sent the boat with another kedge and line farther up the harbor, in the meantime clewing up all the sails except the mainsail. About this time the wind began to freshen, but was not strong at any time during the day. There was quite a heavy swell that morning, on account of which it was not safe to anchor on the point of reef at the windward side of the entrance, as we sometimes, but not always, have done. It was also flood tide, which was favorable as long as we had hold of the line.

"We had been hanging by the line for say ten or fifteen minutes, when it suddenly slackened and then became taut. This was repeated several times. As the vessel was going astern in the meantime I supposed the kedge had pulled through the reef. If we had been in shallow water I would have let go an anchor instantly, but that was out of the question, for we were in thirty-five fathoms, and so near the breakers that to give her chain enough to hold would have surely placed her on the rocks.

"As soon as I felt sure the kedge was loose I let go the line and tried to box her round, head to the north, on the starboard tack. She went the other way in spite of all we could do. I then let the mainsail run down and set the jibs and lower topsail to help her, but before she could turn the swell threw her head on to the rocks, striking three times heavily. The first two seas broke over the

stern. The third threw her broadside on to the reef, head to the north, each succeeding wave carrying her farther up the reef.

"The whole thing was done in less than five minutes. Several Kusaieans, who had boarded us, helped very much. My next lookout was for my passengers. The vessel was now lying on her starboard side and thumping so heavily I dare not bring the boat under the masts, which were bending and straining with every sea. So I gave word to cut them away, and had begun when the foremast breaking away went over the side and took the mainmast with it. We then got the boat alongside and landed the passengers, chronometers, etc. Then we began with the provisions and saved most of them. We also saved some of the sails, boats, oars, etc. We had but very little freight on board and most of it was saved, more or less damaged by water.

"The *Star* lies about one hundred and fifty yards from the rocks where she struck, with keel gone, and stove about ten feet from the sternpost along the garboard away, and probably all along midships. The reef here is covered with coral bowlders. She fills with water every tide and can never be got off, and is a total loss."

LAUNCH OF THE NEW *MORNING STAR*.

ON Wednesday, August 6, just before the hour of noon, the new *Morning Star* glided along the ways from the yard of the New England Shipbuilding Company, at Bath, Maine, and amid the cheers of not less than two thousand people, made her bow to the land as she took the water. Religious services were held prior to the launching, led by Rev. O. W. Folsom, pastor of the Winter-street Church, of Bath, consisting of the singing of the Missionary Hymn and "The Morning Light is Breaking," a brief address by the Hon. Alpheus Hardy, chairman of the Prudential Committee, a prayer by Rev. Alden B. Robbins, D.D., of Iowa, and the benediction by Rev. John O. Fiske, D.D., of Bath. The vessel was inspected by a large number of people, young and old, and called forth a universal expression of admiration for her combined beauty and strength, and the completeness of her arrangements. The builders are entitled to great credit for the fidelity which they have displayed in her construction. She is now to be coppered, her masts and rigging and her machinery put in place, and early in September she will sail for Boston, where she will load and be ready to sail for Honolulu in the latter part of October. Mr. Hardy, who, in behalf of the Prudential Committee, has had charge of the construction of this, as well as of the former *Morning Stars*, and has devoted much time and thought to the work, has responded to a request that he would send a report of the launch, by furnishing the following communication, addressed

To Sabbath-school Children, Owners of the Missionary Packet, Morning Star:—

Your ship is afloat, launched into her new home, and she looks far happier and more beautiful on the quiet Kennebec, than when perched upon wooden blocks

in the shipyard. The launching of a ship, large or small, is always a stirring and interesting event. The gifted son of Maine was inspired by it, and described it in poetry and song. But the launching of your ship is invested with more than ordinary interest. I doubt if any ship ever had so many owners, of such age and character. She is unlike other ships in that she is not "for sale or charter." She is not, after reaching Honolulu, "for freight or passage." The cargo and passengers are all of a unique character. She is laden with "Good News," "Glad Tidings," "Peace on earth and goodwill to men." Her passengers are to be messengers of peace, and her destination "the isles of the sea," and these isles shall be made glad because of her coming.

This *Morning Star* is about three times as large as the first missionary packet, and is more than twice as large as either of the last two—the first being about one hundred and fifty tons, the last two nearly two hundred tons; this one, by old or carpenters' measurement, is four hundred and thirty tons. If the room gained by the hurricane-deck were added it would, by the same measurement, make her about four hundred and seventy-one tons. She is also unlike her predecessors in her rig. They had but two masts; this one three. (See your certificates of stock.) They had but one deck; this one two, there being over the maindeck a light one, which, like an awning, will shield those on board from the scorching sun and other exposures in the tropics. This awning is called in marine language a "hurricane-deck," affording a fine opportunity for exercise and observation. Between it and the maindeck are cabins, cookhouse, sailors' forecabin, besides ample room for the needed supplies for the missionaries and the native converts, such as clothing, lumber for their schoolhouses, chapels, etc. The staterooms for the missionaries are large, airy, and healthful, and in all the details of construction it has been the aim of the Prudential Committee to provide for the health of the missionaries, the native teachers, and all on board. Unlike her predecessors, she has limited steam-power, to be used only in calms and adverse currents, thus avoiding the perils which have caused the loss of the last two packets. The Prudential Committee would gladly have avoided the heavy expense necessary to provide and maintain steam-power, but the dangerous navigation, the long delays caused by calms, with the urgent calls to extend the mission work to distant islands, compelled them to provide it. They will, however, give instructions that steam shall be employed only when positively needed, and in harmony with our missionary policy of strict economy.

You should be congratulated, children, on the high privilege accorded you in building this vessel. No other of our mission fields require a little ship, and by the time yours is too old for service, it is quite certain the channels of commerce, created and made inviting by missionary work, will be filled with suitable conveyances, not our own, and far less expensive. You are all missionaries. A ship-owner is a trader with all the countries to which he sends his ships. You are missionaries to all the islands to which you send the *Star*, specifically so. Your contribution is not merged in the great treasury of the American Board, but it is in the *Morning Star*, and she, whether in port or at sea, is doing your work, conveying missionaries, with supplies for body, mind, and soul to a multitude of human beings, each of whom will have occasion to say of you: "I was an

hungered, and ye gave me meat; naked, and ye clothed me; I was in prison (in my lonely isle), and ye came unto me," bringing Christian knowledge, and civilization, and hope. In no sense do those who sustain missionaries do so more directly than you are doing. In sending your ship you send your money again and again. She courses, visits, works for you, while you study, play, or sleep. And in all your growing youth, while preparing for active individual service in life, your ship will be repeating its mission to the islanders, who live ignorant of most of the abundant blessings you enjoy.

One thing more. Follow your white-winged floating messenger with your daily prayers for her safety and success.

Your fellow-laborer,

ALPHEUS HARDY.

A more technical description of the new vessel has been furnished us by Captain Bray, who is to command the vessel, and who has naturally taken the deepest interest in her construction. Our readers, young and old, will be glad of the following details given by Captain Bray:—

"The first feature to attract attention is the figurehead, standing prominently out under the bowsprit. It is a life-sized figure of a woman, with a simple crown, ornamented with a small gilt star. She points with the index finger of the right hand to the words of the open Bible held in the palm of the left hand. As viewed from the exterior all judges pronounce the vessel 'a beauty' in lines and model. The white stanchions and plates of the hurricane-deck, resting upon the main-rail and extending from the fore to mizzen-rigging, add greatly to the beauty and symmetry of the whole.

"Proceeding on board to the afterpart of the vessel, we stand upon a small quarter-deck, extending from taffrail to mizzen-rigging. From the quarter-deck a companionway leads to the cabin. It is built in a house thirty-six by twenty feet, with large sliding windows and blinds upon each side. Upon either side of the after-companionway is the entrance to the respective toilet-rooms for ladies and gentlemen, and next forward is the saloon, extending from side to side of the house, with stationary sofas upon each side. From this saloon a stateroom upon either side is entered, while in the centre, through a curtained alcove, is the entrance to the forward-cabin, or dining-room, upon the port side of which are two staterooms, and upon the starboard side a pantry and another stateroom.

"Both cabins are lighted through skylights above, and are finished neatly and substantially in polished ash and black walnut. Each stateroom is supplied with berths, drawers, washstand, chair, mirror, and every convenience. At the forward end of the cabin a companionway leads to the upper-deck on the port side, and a door to the maindeck on the starboard side. Upon the maindeck, between the houses, is the mainhatch and engine-room, upon either side of which are large, cool accommodations for the native passengers and teachers, where large swinging ports can be opened or closed as wind and weather require. Next is the forward-house, thirty by twenty feet, with a covered passage and large windows upon both sides. It contains a storeroom, kitchen, room for cook and steward, cabin for Hawaiian missionaries, and room for sailors. Forward of all is the top-gallant-forecastle, six feet high in the clear, containing a Hyde's patent windlass,

sail and other lockers, and eight spare berths. Upon the substantial hurricane-deck all the working of the ship is to be done. Between the fore and main-masts another house is placed, containing a pilot-house, upper saloon, captain's room, and rooms for chief mate and engineer. Upon this deck there is opportunity for a promenade of nearly one hundred feet. She is to be rigged as a barkentine, that is, with yards upon the foremast, and fore-and-aft sails upon the main and mizzenmasts. The mainmast is of iron, in order to use it for a smokestack. The spars are longer than are usually put into a vessel of her size, as the region of her sailing is one of light airs and calms, and every yard of canvas she can spread is desirable. Her sails are of the best cotton duck, and the standing rigging of wire.

"The hold is divided into three watertight compartments, the centre or mid-ship compartments being occupied by engine, boilers, and coal-bunkers. She is supplied with a compound engine, calculated to give seven knots of speed per hour, or say one hundred and fifty horse-power, and a propeller of two blades, seven feet in length, which can be secured in a perpendicular position behind a wide sternpost, when not in use, and thus avoid becoming a drag. Her two boilers are of steel, and have stood a test of one hundred and eighty pounds pressure. The length of keel is one hundred and thirty feet, with thirty feet beam and twelve feet hold. Her gross tonnage is 471.05 tons, but deducting room of engine, boilers, and crew, she has only a registered tonnage of 290.45 tons. She is built of hack and Southern pine, and thoroughly salted throughout all her frame.

"Wood and iron cannot be put together in a more thorough and substantial manner than has been done by the New England Shipbuilding Company in building this missionary ship, and too much credit cannot be given to Messrs. Goss, Sawyer, and Packard, of this company, for the interest they have manifested in all the particulars of her construction.

"She bids fair to last until there is no remaining island in Micronesia where she has not sounded her whistle for the Lord, and left missionaries to proclaim Christ."

A HOME MISSIONARY SOCIETY IN TURKEY.

BY REV. GEORGE C. RAYNOLDS, M.D., VAN, EASTERN TURKEY.

SINCE the attention of the constituency of the American Board was so fully directed to the Turkish missions by the reports read at the Detroit meeting, we may hope that some, at least, will be interested to know how the recommendations of the committee regarding co-operation are being carried out. Happily there were some points where the action recommended was not a new departure. In the Van and Bitlis station field, for instance, the plan proposed may almost be said to have passed beyond the experimental stage.

The *eighth* annual meeting of our "Home Missionary Society" has just completed its sessions here at Van. As the Bitlis church and community is the

largest in the field, most of the meetings have hitherto been held there, and this is the first time the gathering has taken place at Van. The delegates from the western portions of the field gathered at that end of Lake Van, and, embarking in a boat, were favored with a rapid and prosperous voyage, of about twenty-four hours, to this point. Seventeen guests from abroad were present, of whom nine were pastors or preachers, and eight were laymen. Four of the latter were members of the executive committee, upon whom comes the burden of work in the meeting, and who had cheerfully left their business to come up and do the Lord's work.

Eight years ago, before the subject of co-operation was generally discussed, the missionaries of this station proposed to the native brethren certain conditions under which they would be glad to share with them much of the work and responsibility formerly exclusively exercised by themselves, such as fixing the locations of helpers, determining their salaries, and the amount of aid to be granted, etc. This proposition resulted in the formation of a society to take charge of the work, except where it was strictly of a pioneer character. The society is composed of missionary and native members, and its funds at first were to come nine tenths from the American Board, and one tenth from the people, with the expectation that the people would gradually increase their proportion. War, famine, and deepening poverty have, however, thus far prevented the increase.

These eight years of successful and increasingly harmonious working have quite dissipated any apprehensions as to the practicability and safety of such a plan, if any ever existed, and its advantages have become more and more apparent. The interest felt by the people has increased with their responsibility, many occasions for complaint against the missionaries have been avoided, and the acquaintance the people have with their own nation, so much greater than can be secured by a foreigner, is very often useful in dealing with the difficult questions which arise.

The sessions of the present annual meeting began Thursday morning, June 5, and closed at noon of Tuesday, June 10. A public meeting, of about an hour, was held each morning and evening. The first three morning meetings were of a devotional character, primarily intended for the good of the helpers. Of the four evening meetings, one was devoted to reports of the year's work in the different fields, one to the preparatory lecture, and two to the discussion of questions of general and practical interest. The two remaining morning meetings were of a strictly business character. Between the morning and evening meetings, five or six hours of each day were devoted to the sessions of the executive committee, whose functions answer somewhat to those of the Prudential Committee of the American Board. The hard work is done in this committee, and it is here that the practically valuable qualities of its members display themselves. It is composed of the missionaries and pastors, the officers of the society, and delegates elected from the different sections of the field, in proportion to the number of members of the society there residing. It has been a tacit, but well-understood, rule that those whose salaries were determined by the committee were not eligible to seats in it. At one of the business meetings

an effort was made to have this rule changed. But instead of this a motion was made to place upon the books as a written law what had been a tacit rule, and the general good sense of those present was shown by their passing the motion with only four dissenting votes.

The committee takes up its work as follows: The out-stations are considered in alphabetical order. As each comes up, the helper, if present, is called and questioned, and after obtaining what information is available, the committee decide what is to be done during the coming year. Are the helper and his salary to remain as now, or shall there be a change? Are the people doing what they should for themselves? Have any abuses crept in to mar the work? Such questions as these are discussed, and remedies sought if needed.

Perhaps, occasionally, some project may suggest itself as desirable to some minds which does not accord with the well-understood policy of the Board and missions, or for the carrying-out of which funds are not in hand, and a shade of dissatisfaction manifests itself that we should be thus hampered in carrying out desirable objects. But the momentary shadow soon passes, and all yield gracefully to the situation. A sigh of relief is drawn all around, when the last out-station is disposed of, and the committee feels that it is ready to render its report to the society.

THE CRISIS IN JAPAN AND OUR RESPONSIBILITY; AN APPEAL FOR PRAYER AND HELP.

AT the annual meeting of the Japan Mission of the American Board, held in Osaka, June 6-14, 1884, the following resolutions were adopted:—

"*Resolved*, 1. That it is with deepfelt praise and thanksgiving to the great Head of the church that we acknowledge the gracious presence and work of the Holy Spirit among the churches of our field during the past year, which has resulted in an increase of over sixty per cent. in their membership and in a spirit of consecration on the part of the Christians, the fruits of which will be immeasurable. Especially do we give thanks for the revival which last March powerfully moved the Kioto school, and resulted in the conversion, as we trust, of all but about ten of those who were unconverted, and on the part of the Christians of the school in spiritual quickening which will bear fruit, as we may hope, in a large increase of pastors and evangelists.

"*Resolved*, 2. That we recognize in the prospective opening of the country, in the attitude of many leading men toward Christianity, in the readiness of the people to listen to the preaching of the gospel, in the present spiritual condition of the Japanese churches, and especially in their large faith and expectancy, a call for most earnest and immediate effort for Japan on the part of the whole church of Christ. We especially ask the Christians of the home-land to unite with us in unceasing prayer for the continued outpouring of the Holy Spirit upon Japan, upon its native and foreign workers, upon its churches, and upon its millions of inhabitants."

In presenting an earnest request for two new missionary families, attention was called to the following facts:—

"1. Since the year 1878 but one male missionary has been added to our force, while one has died and one has resigned, so that whereas there were then seventeen such persons connected with the mission there are to-day but fifteen. [It should be stated that during the same period seven new female missionaries have been appointed and entered upon their work, and that an ordained missionary and his wife are under appointment and are soon to be on their way.—ED.]

"2. Meanwhile the work pressing upon us has greatly increased. Never have the Japanese been so open to religious influences; never were so many places inviting us to commence Christian work.

"3. It is expected that more liberty of travel and possibly of residence in the interior will soon be permitted. Other missions are sending new men that they may be prepared to avail themselves of such privileges as soon as granted.

"4. A crisis in the religious history of Japan is upon us. Men coming at once will barely be prepared for active work at the time they are most needed. Those sent a few years later may find that the favorable time has passed. One man now is worth several men five years hence. If the Japan mission is ever to have reinforcements they should be sent *immediately*."

Such is the message which the Board's missionaries in Japan would send back to the home churches. Brethren, pray for us. Pray as never before for the speedy evangelization of Japan. Pray with faith, as you remember that nothing is too great for God to accomplish. Pray with hope, as you are encouraged by the gracious work that is still going on. Pray with earnestness, as you consider what may be the effect on all Asia if Japan, with its active and enterprising people, is speedily converted to Christ. May it not also be that some in reading these paragraphs shall find in them a personal call to enter upon a great, a glorious, and a remarkably hopeful work?

A BOHEMIAN COUNTRY PARSON.

BY H. S. POMEROY, M.D., PRAGUE.

It was the occasion of the annual celebration in honor of the patron saint of Bohemia. The railroads were offering reduced fares, and we Protestants, not to be outdone by our Catholic neighbors, had arranged to have an all-day meeting in honor, not of any local patron saint, but of the Saviour of the world.

One of the native pastors from a distance was to come the day before and be our guest, and his daughter, a young lady about twenty, was to come with him to enjoy two days of city experiences, as a change and relief from the dull monotony of life among simple peasants in a lonely village. At the appointed time our guest arrived, rusty black suit, baggy umbrella, spectacles and all, but no young lady. To our inquiry why she did n't come, he replied, sadly: "The dressmaker did n't get her dress finished as promised, and she could n't come."

Seated at the tea table, a few minutes later, the good pastor said, with the simple-heartedness of a schoolboy: "I'm not used to society, not even to German society, and you must tell me what to do and how to behave." He seemed delighted to sit at a genuine American tea table, and nearly everything seemed new, strange, and charming to him. He adapted himself nicely to his new surroundings, only now and then finding something a little too difficult for him. The sugar-tongs were a puzzle. The moustache-cup, "the cup with a bridge," amused him intensely. His manners were those which went out of rural New England about a hundred years ago. I will not weary you with an account of all the funny mistakes he made, or of the dilemmas from which he extricated himself with the facility of an innocent schoolboy. But I should be sorry to give you the impression that our guest was simply an awkward country boor. From first to last the good pastor impressed us as being worthy and true, and a gentleman in all the deeper and subtler meaning of that much-abused word. Every hour of his stay drew our hearts out to him more and more, and we were sincerely sorry to have him leave us. In the afternoon session he had presided, and the last thing on the programme was an account of the "Bohemian Brethren," who in their creed and lives showed the world the "beauty of holiness" years ago, before fire and sword had driven Protestantism from Bohemia. The address was able and interesting, and was listened to with the greatest pleasure.

I spoke with this pastor about his parish and about the general prospects of Protestantism in Austria. He is located far away from Prague, in a simple peasant village which is but little better than a group of shanties, and among a people as rude and simple as are their surroundings. His parish includes the Protestants scattered through more than *twenty* villages. They are, most of them, only nominal Christians, and their zeal for church attendance can be judged from his statement that, although so scattered, there was a larger congregation on stormy Sundays than on fine ones, "because the people could n't very well do anything else on stormy Sundays."

He expressed much hope for the future of Protestantism here, and said the native church owed much to the example which our mission church in Prague had set them — the example of a converted membership and a strict church discipline. He believed the time was coming when the better element of the native church would break away from past traditions and forms, and demand the right to admit only converted persons to the communion. He assured me he already had a sort of discipline in his church, and even in extreme cases went to the proper government authorities and reported an unworthy and refractory Protestant of his parish as "religionsloss," without religion. No American can conceive what a dreadful thing it is in the eyes of a Bohemian to be considered "*without religion*."

This pastor is thoroughly educated; indeed, he is said to be the ablest church historian among all the native Protestant pastors. He is now writing a voluminous and exhaustive history of Bohemian Protestantism. Speaking of his difficulty in getting access to records and books which he needed, he said: "The books which I need to consult lie covered with dust in the libraries in Prague and Vienna."

Here you have the portrait of a simple-hearted, earnest, true, Christian minister, a man of education, spending his days in an insignificant nook of the Master's vineyard, bravely trying to do his duty under circumstances which seem to make each day's efforts little better than casting pearls before swine. And not only this, but he is doing valuable literary work amid such uninspiring and inauspicious surroundings. Thank God that even here there is a remnant that has not bowed the knee to Baal, and that here, as well as all over Christendom, one may find in the most obscure and unexpected places men of piety and talent who are offering themselves, a living sacrifice, to him whose kingdom is surely coming in human hearts and homes.

Letters from the Missions.

Zulu Mission.

MR. AND MRS. HOLBROOK, who joined the mission last autumn, after a short stay at other stations, have been assigned to Mapumulo, the northernmost station of the mission, long occupied by Mr. and Mrs. Abraham. Mr. Holbrook writes, May 2:—

"We were led, as we believed, by the Holy Spirit to go to the heathen. We have found them. They are all about us. We meet them as we go along the paths. Their kraals are in plain sight and not far from the house. They come to our house to see us and to tell us how glad they are to greet us. They say it is a long time since Mr. Abraham died, and they are glad to have a missionary again. As we have met them they have seemed very approachable. Except where they have been brought in contact with bad white men, we have found them very respectful and decorous—after their way.

"This last phrase means much. I believe that if we are to succeed in reaching them we must learn to judge them somewhat after native standards. There is in this race a 'promise and potency' of much that will be of service in our everyday world, as well as in the eternal hereafter. Will the Zulu *ever* become one of the prominent nations of the world? Perhaps not. It may be that the enervating influence of this climate, together with other natural obstacles to progress,

may prevent them from ever attaining any high place in the world. But one cannot fail to see that even at this early day there are here and there among the Christian Zulus men who are not far from the high-watermark of real manhood. How will it be in the future? It is to settle that question for the right that you have sent so many missionaries to labor here among them. If the success of the past can be carried into the future, the question will be answered gloriously.

"We cannot talk much in Zulu at present, but still we do generally succeed in making ourselves understood in the everyday intercourse with the natives. It is not much of which to boast, but we are on the right road and mean to keep going.

"It was with deep sorrow that we learned of the death of Secretary Means. We feel like being silent and letting our grief find expression in quiet ways as we meet privately. It seems as though we had sustained a loss whose magnitude it is impossible for us to fully realize at present. Shall we ever forget his loving prayers for us? Not the older missionaries certainly; surely not we who have come hither under the benediction of his last days."

PROGRESS IN TEMPERANCE.

Mr. Bridgman writes of a visit at Ifumi, an out-station in which he resided on his first going to Africa. Several meetings were held on the weekdays, one of them being devoted to the subject of temperance.

The old chapel was decorated with vines and palms, and appropriate mottoes, and various classes were drilled in responsive readings, the children, as well as the young men and maidens, taking a part. Some of the theological students from Amanzimtote were present, and two of them spoke with great power. One of them said:—

“Old Zulu kings never allowed their soldiers beer. Chaka, Dingaan, Panda, and even Cetewayo, never allowed drink to their soldiers, for it made them weak, unreliable, effeminate. (An old soldier of Chaka's time immediately jumped to his feet, and confirmed this statement.) Do we wonder that the King of kings and Lord of lords should teach us to be temperate to the glory of his kingdom? Who and what are we who cling to our beer-pots?”

Mr. Bridgman reports that many people took the “blue ribbon,” and a decided impulse was made upon all present toward a true position on the temperance question.

West Central African Mission.

SECRETARY MEANS.

THE letters from this mission have been much delayed, arriving nearly four weeks later than usual. They bring down the dates from Bailunda to April 27, and from Kamondongo (Bihé) to April 14. Though there has been some fever, particularly in Mr. Walter's family, the health report is good. Mr. Stover writes that “our health in this climate is no longer an experiment.” The tidings of the death of Secretary Means had just reached the mission, and all the letters make tender allusions to the loss they have sustained. Mr. Walter writes:—

“The fact that the sad tidings of our dear and beloved Dr. Means's death have only just reached us makes this indeed a trying time to us all. We know how he loved the work of this mission, and each one of us also. That he followed us with daily thought and prayer must have been literally true from the tone of his correspond-

ence with us. The first thing that each one of us would ask of the other as soon as our monthly mail arrived was: ‘Have you letters from Dr. Means?’

“Speaking for myself, I felt that I had in Dr. Means more than a friend. I thought of him as of a father. His letters to me always contained, and indeed were full of, words of cheer, of counsel, and of encouragement, and his counsels, especially, have been very profitable to me. Some of Dr. Means's letters I used to read over and over again, and I think I know even some of them by heart, so precious were they to me.

“We shall have no more correspondence with him here below, but it may be, as has been suggested by some one, that to Dr. Means, with Pinkerton and Bagster, may be granted the special privilege of watching over this portion of the Lord's vineyard. Though dead, Dr. Means yet lives in our memories and hearts, and will live there as long as we live. The work which he has accomplished for Africa cannot fade from the memory of any one who knows of it.”

THE PORTUGUESE OPPOSING.

As reported in the *Herald* of last month, Mr. Walter had gone to the coast for supplies. He reached Bailunda on his return April 1, having had much trouble from the Portuguese at Catumbella, who sought to bribe his carriers to leave him, offering them whiskey, clothes, etc. They, however, remained steadfast, and brought in their loads faithfully. The most officious of these Portuguese was one Senhor Braga, who is evidently in earnest in his hostility to the missionaries, going into the interior to oppose them. Mr. Miller writes:—

“Braga has at last reached Bihé, and is reviving the old stories of ‘our intentions to take the country, of making flying-ships, of blowing up the mountains, and killing the king and all the old people,’ etc. etc. Brother Fay writes that Braga tried to persuade the king of Bihé to drive them from the country, and wrote a letter to King Kwikwi asking him to do the same with

us. Kwikwi has not yet received any letter from Senhor Braga; at any rate, we have not heard of it, though the natives here have heard all that Senhor Braga has said of us; but, fortunately, the natives don't believe him. We are not at all disturbed, for the king pays no more attention to this report than when it was first invented, two years ago. No, not so much attention, for he is better acquainted with us than when these reports were in circulation two years ago. They did not then influence the king enough to drive us out. Our Bihéan brethren may be more directly affected by these reports than we are."

Of this hostility on the part of the Portuguese and of the friendliness of the natives, Mr. Stover says:—

"Chikulu, our *sekulu*, asks if we are not going up to the king's camp to refute the lies Braga has been circulating about us. We tell him we have no need; the king knows they are lies. 'Well, I will speak for you,' he answers, and we know he will. He says: 'Braga tell us: Don't go to Benguela for them; but we think if we don't go, where is our cloth coming from? Will he (Braga) send up cloth and give it to us?' Even the king himself, who has never swerved for an instant in his friendship for us, is hardly *more* our friend than this same Chikulu."

KAMONDONGO. — A HOPEFUL OPENING.

It will be remembered that this place, which the brethren have chosen as their location, is about six miles from the capital of the king of Bihé. Mr. Sanders speaks of it thus:—

"We are, I think, in a strategic point, if there can be such for the location of a mission. We shall have people within reach on all sides; not such masses as in China, of course, but quite enough to keep us busy saving souls. I was pleased to hear Chitwi say to Guilherme yesterday: 'How many villages you have between here and Porto's! I kept arriving at villages, and was continually disappointed to find I had not reached my destination.' Neither Mr. Fay nor I have been on that road.

"Mr. Braga is in this country to collect some debts. Report has it that he took it upon himself to purge these lands of the American mission. Like Haman, he thought scorn to do the matter by halves. My informant said he had seen a letter written by him, in the name of this king, and addressed to the governor of Benguela, asking that we be called back there, and that one of the same kind had been sent to Kwikwi, with the advice that they be sent to the coast. This king had it read, and then returned it to the author.

"Guilherme reads the Bible a great deal, and we hope will come into the light soon. We pray continually for him. He needs conviction of sin, but shows little appreciation of his sinfulness yet. Chitwi, who brought up our mail, is one of the most promising young married men in Chilume. I have talked with him a good deal to-day, and think I see in him some inclination to believe in those things we declare. He seems shaken a little on the rain question, since the rain-man failed to fill the Kutatu and stop our coming here. He is inclined to think Suku has something to say about the weather.

"A hyena killed the goat that the king gave us. He gave it in return for twelve pieces of cloth. This present he despised, but after keeping me waiting a long time, concluded to take it rather than get none; or rather than take a great present now and no more. Later, when he was refused the twenty pieces he demanded, he took occasion to declare, at the top of his voice, that our talk about Suku's book, etc. etc., is all nonsense. I was pleased to have him air his convictions. Only so can we learn where and how to hit. I wish some others would do so. That would enable us to do some effective talking soon. The great trouble is that most of them only grunt, or, at least, fail to make known the objections that lie in their minds. These objections are such as do not occur to me, or seem too ridiculous for a man to hold.

"A few nights later the hyena that killed the goat visited our henroost, and after going out twice without result, Brother Fay concluded to shoot at the

squawk of the hen, it being too dark to see anything. The squawk was heard, and he fired. Going out we found the beast on the ground. By this Brother Fay has covered himself with reputation and glory among these people."

THE CAMP.

Mr. Fay writes, April 14, of their surroundings at Kamondongo:—

"Since we reached Bihé we have spent much time upon the dictionary, and as the rains continued quite heavy we did not for a while begin the work of house-building. In the meantime I made several short excursions round about, to see how well we had chosen this place. I found many more villages than we had at first expected, so that as regards people we have found the best place that we know of in Bihé. We believe, indeed, that we were led to this very place, as I have before written to you.

"At present we are as nicely settled as can be in a native camp; besides the one tent, we have two large native huts, in one of which I live. These are not as pleasant as a good house, as you may well believe; but traders live in them for months in search of the riches that fade, and shall not we even find joy in these small discomforts, when we seek, not riches, but souls?

"We have our camp so arranged that when the natives come to visit us their sitting-room is by the end of the tent; so that Brother Sanders has very frequent opportunities to talk to the people, which he is not slow in using, as he is now able to talk quite correctly. When our house is built we will not be quite so well fixed for such conversations, but we will be better prepared for school work and village visiting, which will fall perhaps to my lot.

"We have been here more than a month, and have made very little progress on our house. Last week I began to cut sticks for the framework. I go nearly five miles every morning to the place where the *ongaye* (a hard wood) grows, and show the men what to cut, while other men carry the timbers. If men at home had to go as far as that for their house-

timber, and have it carried on men's shoulders, I fear they would build smaller houses than they now do."

Mission to Austria.

FROM ONE TESTAMENT.

MR. CLARK reports the following striking incident:—

"Elder H. of our mission lives at S. He is an earnest, God-fearing man, who, some months ago, spent a month in prison for the sake of his faith. One evening a strolling pottery-seller came to his house and requested a night's lodging. This was granted. At bedtime the family had devotions as usual. The pedlar joined with them, and, after family devotions in the morning, was so much interested in 'the new way' that he accepted the present of a Testament. Months passed by and Elder H. had wellnigh forgotten the incident, when, one day, the foreman of the village handed him a letter. This letter was directed, not to him, but 'To the foreman of the village of S. (*to be handed to the reforming one*).' The foreman said: 'That I suppose, means *you*.'

"Elder H. opened the letter and read that the sender had heard about 'the new religion,' had read one of its books, and was interested in it and wanted to know more about it, and—well, the gist of the matter was this—wouldn't he, 'The Reformer, or one of his friends, come to their village (about two hours' walk distant) and tell them about the "new way"?' It seems that the strolling pedlar had gone from S. to this village, where he had decided to stay some months and work at his trade of shoemaking. His employer saw him reading from a book which usually lay on his bench. His curiosity was aroused, and he, too, wanted to read it. He did so, and was so much interested that after some months he wrote the letter just alluded to. He did not know the address of this Elder H., but simply that he was 'a reformer who once lived at S.' He drew a bow at venture and hit his mark. One of the helpers was immediately sent to that village to preach. He found the writer of his letter and several of his

friends much interested in the truth. The neighbors were notified and a roomful gathered to hear about their Saviour. The priests and their emissaries were on watch, and soon a policeman appeared and broke up the meeting and ordered the helper away. He replied: 'I'll go now, but I'm coming again, and next time I don't intend to be driven off.'

"The next Sunday these people and many of their neighbors were summoned before the circuit judge and were threatened with dire things if they did not give up having anything to do with 'this new and dangerous religion.' They were warned that this 'reformer' had been in prison once and they were liable to be imprisoned, and, in any case, the judge assured them that if they had another meeting he should fine them five florins; for a third meeting he should fine them ten florins; the fourth time *fifteen* florins, etc. They replied: 'Well, we can't help that. We want to learn about this religion; we want to read the Bible; we want to and *we will*.' That very afternoon several of them walked to S. and attended a meeting at Elder H.'s house. A few days ago Helper N. was at this village of M. The room was well filled with eager listeners; as soon as some went away others came and took their places. Helper N. kept talking and preaching almost continually for *nine hours*.

"Last Sunday a number of people walked to Prague, eight hours and eight hours back, to attend the mission services.

"In regard to the judge's threats, they are powerless. He knew he was lying. That matter has already been fought through by the mission, and in his circuit, too, and he knows that the law allows private meetings of this sort. Of course many of these people are simply curious and will soon fall away, but there are others who are thoroughly in earnest and who will hold fast. We expect soon to have to make M. a regular preaching-station.

"This is the simple story of a Testament given to a strolling pottery-seller."

Since this report was received we learn that regular services have been established in this village, with promise of much success.

Central Turkey Mission.

HADJIN.—ATTACKED BY ROBBERS.

At the annual meeting of the mission, Miss Hollister was assigned to Hadjin, to be associated with Mrs. Coffing during the absence of Miss Spencer in America. Mr. Marden accompanied Miss Hollister to Hadjin, and of what he saw there and on the way, he writes, May 26:—

"We started May 9, and after a most enjoyable trip of four days reached Hadjin, where, I need not say, we received a cordial welcome. I could stop but one day, yet I was able to see a good deal of the Hadjin Home and was much pleased with all its arrangements. Mrs. Coffing and Miss Spencer are doing a noble work. When they went to Hadjin they did not see any need of a missionary brother to share the burdens of their lonely home, but *now* they plead earnestly that some one of us might be there to help. Yet they are getting on well, and, though they have heavy burdens to bear, seem happy and contented in their work.

"I came home by the way of Geben and was kindly received by the people. The work there looks hopeful. The opposition has nearly ceased, while a little band of young men have accepted the truth and are living faithful Christian lives. I had an interesting Sabbath with them.

"You will be interested in a little incident that occurred the afternoon of the day we left Marash. We were descending a steep hill some twenty miles north of the city when we were attacked by a party of four heavily armed robbers. Our muleteers were an hour in the rear, and there was with me only Miss Hollister, my servant, and my little boy. When the ruffians sprang upon us I drew up my Winchester rifle and warned them not to come near me. They immediately dodged behind trees, and, leveling their guns at me, ordered me to surrender, whereupon I threatened to give the contents of both Winchester and revolver to the first man who fired his gun or ventured to come near me. This defiance confused them and kept them at bay, while I slowly retreated, sending my party on before me, but the robbers fol-

lowed and, from behind trees and rocks, continued their threats, though they prudently refrained from firing their guns or approaching too near. When their persistent threat to shoot us availed nothing, they would now and then put up their guns and play the rôle of friends and beg me to lay down my weapons and let them come and shake hands, but all their efforts to get within reach of us were met with the same steady reply.

"At the end of an hour the welcome shout of the muleteers was heard coming down over the hills, and the robbers, in fear of being recognized, quickly disappeared. We were saved without the firing of a shot. As we trailed on up the valley the precious words, 'Thou wilt keep him in perfect peace whose mind is stayed on thee,' fitly expressed our feelings in view of this trying experience. You may be surprised that I took no guard with me, but you are perhaps aware that when Mr. Montgomery was robbed his policemen surrendered without resistance; and, moreover, policemen are not allowed in any case to fire upon robbers *without orders*, which are difficult to obtain in the moment of danger.

"In the evening I sent a messenger to Marash with an account of the affair and a demand upon the governor for the arrest and punishment of the robbers. He has sent out several parties of policemen who now, at the end of nearly three weeks, have brought in one man on suspicion! There are many well-known robbers in the region through which we were traveling, and we are urging the governor to bring in a number of them and we can easily select those who attacked us. We are awaiting the result with interest."

Western Turkey Mission.

GENERAL CONFERENCE.

THE last general conference of this mission was held at Cesarea, April 17, with excellent results. Besides reports from the churches, interesting papers and discussions were had on such topics as "The necessity and influence of prayer," "The

responsibility of preachers," "Systematic giving," and "The advantages to be derived from frequent meetings of the preachers." Mr. Farnsworth writes:—

"This general conference met, according to invitation, in the schoolroom connected with the parsonage in Cesarea, and was organized by the choice of the Istanbul pastor as chairman, and the Nigdé preacher as scribe. All the men invited accepted the call except two. The body was composed of five pastors, three licensed preachers, and twelve helpers acting as preachers. Besides these there were present nine honorary members, nearly all of whom are now or have been teachers or helpers. The men were limited to ten minutes in making their reports, which were well fitted to encourage those who 'wait for the morning.' Of course the most difficult and delicate part of the work of the conference was the second—*estimates* for 1885. All matters pertaining to the evangelistic and educational work in a long list of *forty-two* places were taken up, item by item, and modified, approved, or rejected, after careful consideration. That this was made a very serious matter may be understood from the fact that *seven sessions*, an aggregate of some *twenty-two hours* of hard work, were devoted to it. The specific work of every person employed, whether absent or present, with the salary of each and the proportion paid by the people and the amount asked from the Board, was brought definitely before the meeting. In no case was there the shadow of an appearance indicating a separation on the national (that is, the Armenian or American) line. While all were much gratified with the spirit and the result of all discussions, it would be difficult to say whether the natives or the foreigners were more pleased with this mode of making up our estimates."

SPIRITUAL AWAKENING AT SOLOZ.

Soloz is an out-station on Lake Nice, about thirty miles northeast of Brousa. Mr. Baldwin, under date of June 18, says:

"Late advices from Soloz report an encouraging state of things. Last fall a

society was formed among the Gregorian Armenians, whose object was the study of the Scriptures, and discussion of the observance of the Sabbath. It began with fifteen members, and a letter just received from the preacher there now puts the number at three hundred. They had invited him to come and preach to them after the regular Sabbath services, but he wisely declined for the present, lest an opposition should be raised which would kill the movement. He is wideawake to the opportunity, however, and will not fail to improve it. He urges my coming and I hope to make the visit next week. Oh! that this movement might prove to be but an outward manifestation of a heartfelt desire for spiritual light and life. On the Sabbath mentioned above, when the preacher thought best not to accept their invitation, they carried off with them to their meeting one of the members of the church, saying: 'Let the gospel be preached to us, and we be told of our sinful condition, no matter who the preacher is.'

"I have a large stone labeled: 'Thrown at papa (Mr. Richardson), at Soloz, Sunday evening, February 28, 1875.' Several persons who were most violent in the persecutions begun at that time were some time since gathered into the fold, and it seems as though many more are only just outside. Pray with us that they may be brought in and be saved."

Madura Mission.

NATIVE PASTORS.

MR. NOYES writes from Kodikanal, May 15:—

"Last year I reported the ordination of a native pastor, Mr. Nallatambi, over the Bodinaikanur church. I have now to report the ordination of still another pastor, increasing the number of pastors in the Periakulam station to five. No one of these pastors receives any portion of his salary from the funds of the Board. The ordination of Mr. Pitchamattu over the Kodikanal church took place on the twenty-first of last month. This young

pastor was trained in the Pasumalai Seminary and at Battalgundu station. We regard him as one of our most promising young men.

"I take great comfort in the work which the native pastors associated with me are doing in their respective fields of labor. Though I cannot be with them as much as I could wish to be, I receive frequent letters from them giving reports of their work. A letter is before me now from one of them who reports the accession of fifty new persons to his congregations, the formation of a new congregation, and the laying of the foundation of a church which is to be built mostly by the people themselves. Encouraging reports have also come from other parts of the station. This pastor, after relating several encouraging circumstances, ends by saying: 'We continually pray for the outpouring of the Holy Spirit.' This indicates that he has looked to the right source for the success which he is realizing."

A MISSIONARY SOCIETY.—SPECIAL NEEDS.

Mr. Tracy writes from Tirumangalam:—

"The first result of the Jubilee gathering, as seen in Tirumangalam station, is the formation, by the native helpers, of a missionary society, similar to that which has been in operation in Tirupuvanam and Battalgundu stations for several years. Its object is to carry on work among the heathen in some part of the station where the limited funds of the Board preclude any work being done. The funds of the society are drawn from the voluntary contributions of its members, the average of whose monthly income is about \$2.25. They have appointed a man to commence work at once, and their prayers and watchful interest will follow his effort.

"There is a matter which weighs heavily upon me, but from which I see no promise of present relief. I refer to needed—imperatively needed—funds for buildings. There has been, for as long as I can remember, a tacit understanding that where substantial and permanent buildings for purposes of worship were needed, and where the congregations in such

places were willing and able to do one half, or more, toward the construction of such buildings, the balance should be forthcoming from the funds of the Board. We have quite a number of buildings in the mission built on this understanding which reflect credit alike on the enterprise of the native Christian community, and on the liberality of Christians at home. To-day, there are certainly four more such buildings imperatively needed in Tirumangalam station, but how can I ask for the needed funds from the Board when I know that a definite limit is fixed, which, as a mission, we must not exceed, and within which I am held? I must either ask for less money in some other already painfully pinched department, or I must forego asking for the money needed for these buildings. I do not complain of the action of the Board, but I do feel as if the churches either were ignorant of the need we feel, or indifferent to it. I do not believe the churches know the difficulty of the financial problem which year by year presents itself to us."

Foochow Mission.

TOURING UP THE RIVER. — SHAOWU.

MR. WALKER, of Foochow, under date of April 28, gives an account of a four months' tour up the river, with Mrs. Walker, from which we make the following extracts:—

"The most marked feature of the work at Shaowu this year has been the success met with in the country villages. I celebrated my birthday by receiving seven persons to the church; one is a Shaowu man, brother-in-law of our helper, and has been and is our teacher. The other six are from the country. The Sabbath before they entered the church was very rainy, but these men came to meeting barefoot, carrying their shoes and stockings in their hands. There are still other inquirers at this village, and at another a mile further away. The seventh man was one who would have entered a year ago, but he was then involved in a lawsuit. He is the only Christian in his village, and has

suffered some violence since entering the church.

"February 26 we started for Tsiang-loh. On the way we saw a rather interesting sight—five elderly women hobbling along on their bound feet to attend a monthly meeting of vegetarians. They had come three miles up over a mountain a quarter of a mile high, and still had three miles farther to go. They would reach their destination about dark, spend the night there, devote the next forenoon to repeating the name of Buddha, perhaps have a feast together, and walk home in the afternoon. I call this interesting; for though a foolish performance, it shows much more religious zeal than we are accustomed to expect in the Chinese.

"We spent two Sabbaths and the intervening week at Tsiang-loh and received to the church one interesting inquirer, a tailor by trade. There are three other inquirers."

DR. TING. — INCIDENTS AT VILLAGES.

"Three days by chair brought us on Thursday, March 13, to Yang-chin-káng. Friday and Saturday we went with Dr. Ting to several small villages where church members or inquirers reside. This, we found, required good, strong digestion, for at each place we had to eat something. Sunday was rainy, but the brethren were out in good force, and we received three men to the church. They had all been inquirers for over two years. One, a relative of Dr. Ting's, who keeps a drugstore some ten miles away, used to be addicted to gambling. When he first expressed a wish to embrace Christianity Dr. Ting said to him: "*First leave off gambling for one year.*" He did so; then he came to meeting as an inquirer for one year, and then was received to the church. Another one was a nephew of Dr. Ting, son of an older brother now dead. His mother, who resides in Shaowu, was long opposed to his being a Christian. We visited her with Dr. Ting last January, and at that time she had made such progress under Dr. Ting's patient labors that she had put away her idols; but she still worshiped her hus-

band's tablet. Not long after this she had a dream in which an idol appeared to her and disputed with her about her *going over to Jesus*. The idol insisted that she was his and must go with him to the 'prison world.' She at last replied: 'I have Jesus, I trust in him,' whereupon, in her dream, Jesus appeared and the idol ran away. This may seem a small thing to us, but it had a powerful influence on her mind.

"There are, as yet, no women entering the church at Yang-chin-káng. There are several who profess to believe, but Dr. Ting says they know too little of the truth, and he has no good opportunities for instructing them. Mrs. Walker, and I also, agitated this matter while we were there, and we hope there will soon be a better state of things in this respect.

"There is in a family now living in this same house a girl ten years old who seems an earnest believer. Dr. Ting is teaching her to read and she is proving a diligent and apt pupil."

KAI-TUNG. — YANG-KEU.

"March 28 we came down fifteen miles to Kai-tung, where we spent Saturday and Sunday, and received to the church an aged woman and her son, a middle-aged man. There are also two or three new inquirers there. So now, including Kin-pao and one man who was received at Shaowu last year, there are at Kai-tung six church members, two of them women, while there is hope of more additions next autumn.

"Starting out again Monday, March 31, we came in three days to Yang-keu. I footed it. We might have gone cheaper and quicker by boat, but we all dreaded the rapids. We were sorry to find no one at Yang-keu ready to enter the church. One whom I had hoped we might receive had moved away.

"Wednesday noon, April 9, we started down the river for Foochow. The weather was very rainy and there was danger of our being detained by freshets, but we came flying down the river, slipping between two floods with only a few hours' detention, and reached home Saturday noon.

"The total number received by us during this tour of four months is nineteen, while there are still at least twenty inquirers in that field."

North China Mission.

CHURCH-BUILDING. — OBSTACLES.

MR. SMITH, of Pang-chia-chuang, Shantung, writes very fully, May 1, of affairs in that district. We give a few extracts:—

"We have often been urged to build up a strong church rather than gather a large one. This is exactly what we have been trying to do for about five years, but if there is any human undertaking more difficult than this, I do not know what it is. Immediately after the famine, we found great numbers of people applying for 'instruction,' and our opportunities were multiplied many fold. Among so many there must, of course, prove to be some whose ultimate motive was the hope of 'wine and meat' (loaves and fishes), as well as others who were profoundly convinced of the truth of Christianity. At the outset it was impossible to distinguish these classes from each other. In the course of a year or two the 'wine-and-meat friends,' finding very little meat (of their kind) and still less wine, naturally dropped off. The Roman Catholics set up a sort of religious butcher-shop and winepress close by, and the consequence was a considerable exodus of the hungry and thirsty in their direction. But hunger and thirst are recurrent, and when the supplies ran out the 'friends' were less friendly. Of all the villages where the Romanist priests secured adherents by loaning money and taking land in pawn, comparatively few remain in any active connection with them. As soon as the poor families collected a little money, they redeemed their land and that was the end of their Romanism.

"I have often written of the comparative facility with which duty is introduced, and the superlative difficulty found in making it a governing and guiding force. The village of Shih-chia-tang is a signal example of this. It was by the villagers'

own act that the idols were destroyed, and it would seem natural that this should have extinguished idolatry as well. About two years after the gift of the temple, the only other large temple was cleared of its broken divinities—the god-of-war and his attendants—and the building has since served as a place for transacting village business. A very small temple to the local god still remains. It is supposed to be the function of this divinity to announce the decease of any one to the city god, who stands to the former in the relation of a district magistrate to a local constable. As soon as a death takes place, the friends go to the temple of the local god, to wail and announce their loss. In Shih-chia-tang the boys have knocked the head from the local god, and fractured or overturned his attendants, and in place of the head the god shows only a wooden peg. These are all the gods which are left in sight in this village. Yet the villagers still go to the temple of the headless local god whenever a death occurs, just as they used to do, to wail, and beg the god to tell the city god of the occurrence, that he may notify Yen Wang, the Chinese Pluto! I am told that despite the extinction of the images in the temple, door-gods are still put up in many yards, while kitchen-gods, gods-of-wealth, Buddhas, etc., have continued in their old places. As a whole, the village is unquestionably heathen, and some of those who came to us at first subsequently went back to burning paper and incense."

IDOLATRY.—SUNDAY ATTENDANCE.

"As an instance of the methods in which idolatry occasionally encounters obstacles, I mentioned last year that a village in this region had invited the god-of-war from a temple in the suburb of the district city to come to the village and be honored with a theatrical entertainment, if he would make it rain. The god was carried to the village in question, and rain actually fell, but the theatricals failed, some objecting that the god-of-war could not cause rain, as the Jesus religion had proved. It was remarked at the close of

this narrative, that any further transaction between this particular god-of-war (who was left deposited in a vacant temple of the village to which he had been invited) and this particular village must evidently be attended with mutual embarrassments. As a sequel to the tale, it may be interesting to mention that last summer the question of the theatricals was again raised, the performance was actually given, and the long-exiled god escorted back in honor to his former home, and now peace reigns between gods and men! The upsetting of an idolatrous fabric has often about as much effect as the discharge of a park of artillery at a Scotch mist—whatever other consequences follow, the mist remains as substantial as it was before.

"The problem of Sunday attendance remains insoluble. In the case of many of the poorest and the most ignorant it comes to this: If they attend no meetings, they lose their Christianity; if they do attend meetings, they lose their food. Thousands upon thousands of families spin and weave for four days, to get thread or cloth to take to the fair on the fifth day to sell and buy food. Particular kinds of cloth, bags, girdles, etc., are sold at particular fairs only. The bulk of the people live from hand to mouth. To interrupt this routine is to interrupt their scanty meals. 'If we do not go to the fair, we do not see any food,' they say with literal truth. What shall we say to such? Others have market-gardens, etc., which cannot be left for a day with safety. The attendance here is much the largest of any of our meetings, ranging from thirty to sixty or more, in ordinary weather, but the *uniform attendants* from the villages are few."

RESULTS.

"We now have members in seven different counties, all of them immediately about us, scattered through sixty-six villages. Thirty-two persons have been baptized during the year, and one hundred and two since the station was opened four years ago. The numerous applications for baptism immediately after the famine relief made it

impossible to distinguish the wheat from the tares. The net was filled with all kinds of fish, many of them only too glad to swim back into the muddy waters from which they came. By another year we shall hope to have a body of members, which, though perhaps not very much greater in numbers than when the station was opened, will be of an infinitely better quality. As an auxiliary to mission work a dispensary and hospital are far preferable to famine relief."

THE MEDICAL WORK.

Dr. Peck writes from Pao-ting-fu, May 6:—

"The most valuable part of the patients in our medical work here comes from the outlying districts, many of them two hundred miles and over. These remain here while under treatment, and are influenced far more by the gospel than any other class whom we meet. I have had an unusual number this spring, there having been over forty at a time, filling our chapel to overflowing and bringing to us the most hopeful material for evangelistic work.

"While among certain classes of the people the medical work thus opens the hearts and prepares the way for the gospel, there are animosities which it raises against us, and which, perhaps, have not occurred to you as explaining somewhat our difficulty in buying land. That mysterious and rather indefinable body, the literati, are the controllers of such public sentiment as there is. They can do with the common people as they will, and have a strong grip on the officials. In this class Chesterfield's remark concerning his times, that every man at forty is either a physician or a fool, is doubly true; that is, they are both.

"I think we may say, literally, *every* scholar is a practitioner of medicine. I have it on good authority there are several thousand such in this city of not over one hundred thousand inhabitants. Can you imagine the state of affairs existing between these persons—the jealousies, intrigues, slanders, and all bad passions that are aroused in a heathen community where

each thinks he can best build himself up by putting down his fellow? The trouble is intensified by the universal custom among the Chinese of employing a physician only once. If his first prescription does not cure them, they then send for some one else, till either the patient or his money is exhausted. If the imagination is equal to grasping this state of things, one can understand in some measure how foreign medicine is regarded by these same gentry, and can measure the favor and assistance which they would render in the establishment of a hospital for the extension of a system which not only touches their pockets, by cutting off to some extent their perquisites, but their pride, by stigmatizing their venerable science as absurd and untrue.

"Thus my work here, while bringing many hearts into sympathy with the gospel, also rouses antagonisms, and that among the most powerful class in the community. Wherever foreign medical work receives support in China I think it comes from one of these sources: (1) The influence of some powerful man, like the great viceroy of Chihli, as in the case of Dr. Mackenzie and Miss Howard, in Tientsin. (2) Through foreign residents at the open ports; and (3) from Chinese business-houses at those places thus brought into relation with foreign trade.

"Providence has not yet opened our way here to place influential officials under obligations to us, so as to assist in sustaining our medical work, and to enable us to overcome the influences adverse to us, and buy the land we need for homes outside the city walls. During the spring we have had an express request in our favor, from Li Hung Chang, kindly sent by him to the district magistrate, that he should assist us to buy such land, but of no avail. The official, without consulting us, has reported back that the people are unwilling to sell to us, and we have received official notification that the matter is dropped. I myself see no prospect of our getting such premises."

Japan Mission.

THE BUDDHISTS AROUSED.

DR. DAVIS writes from Kioto: —

"One of the largest Buddhist temples in the city has a school of several hundred young priests connected with it, and the priests have recently bought one hundred and twenty copies of the New Testament and some commentaries, and have put the school at work studying the Bible every day. What will come of it I do not know, but the priest who bought the books told the bookseller that they were bound to see what Christianity was, and if it was better than Buddhism they were going to adopt it. Many Buddhist priests have recently come to us saying that they were convinced that Christianity was the true religion and asking how they could become Christians; how they could get a living, etc. A priest from Osaka came to my house the other day and told me he wanted to burn his priestly robes and become a Christian, asking how the change was to be effected, etc. If there was any way for them to get a living, there are numbers of the Buddhist priesthood who would gladly burn their robes, but they are unfit to support themselves in any other way, and, of course, we cannot support them.

"There is a great ferment going on in Japan, and especially here in Kioto. A few days ago as the members of our theological classes, who had opened a preaching service in a hitherto unopened part of the city, were leaving the building to return home, they were set upon by a crowd, who, it is said, were hired for that purpose by some of the priests, and hooted and stoned, some of them being injured, though not seriously.

"The leading paper in Kioto has just published a long editorial on the need of Christianity, and especially of Christian schools, and it calls attention to the great need of a university, established and conducted on the same Christian principles as our *Doshisha*; and it also calls attention to the fact that over seventy of the leading men of Kioto have formed a company to assist in raising an endowment for a university under the auspices of the *Doshisha*. The

good work of the Lord goes on. Imabari and vicinity are being richly blessed. Pray for us all and for Japan."

A SELF-SUPPORTING CHURCH ORGANIZED.

A new church was organized in March last, at Kasaoka, a town some thirty miles west of Okayama, but the brief account of the place sent us by Mr. Cary has been necessarily put over until now. Mr. Cary says: —

"In May, 1877, Mr. Atkinson first visited Kasaoka, a town about thirty miles west of Okayama. Though he spent only one day in the place, an opening was made which has led to the carrying on of occasional work there. Owing to the irregularity of this work and to certain local difficulties, the progress has been somewhat slow. During the last few months there has been more reason for encouragement, and in December Mr. Manabe, of Imabari, was sent there as an evangelist. Until lately it was thought that the people were not ready to support an independent organization, and plans were under consideration for having a delegation from Okayama go there and admit a few persons to church fellowship. However, the spirit of independence is strong among the Japanese, and the Kasaoka Christians desired a church of their own. They counted up their resources, and Mr. Manabe, though the sum was considerably less than he had formerly thought necessary for his support, consented to remain as their acting pastor for the salary that they were able to pay him. Hence we have another self-supporting church; the only kind, unless under exceptional circumstances, that we desire to see organized.

"Mr. Pettee and I went to Kasaoka on the day for which the council had been called. Evidently the approaching services were exciting considerable interest among others than the Christians. In fact, Kasaoka has of late been somewhat stirred up over religious matters. Soon after Mr. Manabe went there the leading Buddhist priest opened a preaching-place, where he attempted to combat Christianity. He also sought help from other

priests in the vicinity, but, as none were very skilful disputants, the audiences were small. In a neighboring town was a scholar who, having lately returned from Tokio, announced himself as a materialist. The priest had recourse to him and he was advertised to give lectures in one of the Buddhist temples. On the first evening great was the surprise of the priest and of the audience when this person, who had been summoned to combat Christianity, commenced, 'right there in the temple and before the images of the Buddhist saints themselves,' to declare that Buddhism was all a system of fraud invented by the priests. He took so much time for this part of his lecture that only at the close was he able to say a few words about Christianity. The next night, having been instructed by his employer, he did a little better, yet the priest, finding that his new ally was more of a hindrance than a help, dismissed him and apologized to the people for having brought such a person among them. As a result of the whole proceeding religious discussion has abounded in Kasaoka.

"Owing to various causes, several persons who had expected to attend the council were prevented from coming, and while waiting in hope that they would yet appear, the time was taken for evangelistic work. Eight Bible-sellers from places more or less remote had taken the opportunity for coming to Kasaoka, selling their books in the various towns through which they passed. They now stationed themselves with their wares at the side of the street, while some of the pastors and evangelists preached to the people who gathered around."

FUTILE OPPOSITION.

Writing from Okayama, May 23, Mr. Cary says:—

"Last Sunday I spent in Takahashi. There, as in so many other places in Japan, Pilate and Herod have been made friends, the Buddhists and infidels uniting their forces to oppose Christianity. Every Sunday and once or twice during the week they hold meetings in which lectures are delivered against the new religion. It is

said that a company is now being formed, the members of which are all armed with small clubs. It is their intention, at some favorable time, to create a disturbance at some of the Christian meetings and to take the opportunity for giving the believers a good drubbing.

"Not long since five Buddhist priests went to Okayama to assist their co-religionists in delivering lectures against Christianity, but, unfortunately, before the services commenced the visitors were honored with a feast, in which *saké* so abounded that the priests, who could hardly stand straight while speaking, excited the derision of the audience.

"At another meeting the priest thought he would introduce lay preaching, or perhaps he took his idea from our prayer-meetings, for he asked any one who wished to speak against the foreign religion to rise and do so. One man got up and said that for some time he had been watching the conduct of the Christians only to find that they seemed to be leading upright lives. This seemed to speak well for their religion as compared with Buddhism, whose priests, as everybody knew, were very immoral. Here the leader of the meeting caught hold of the man's robe, crying, 'Stop, stop!' and the speech was brought to a sudden end.

"Only a few days before my visit one of the priests said in his lecture: 'The government has prohibited that Cary fellow from preaching Christianity, so we won't see him in Takahashi any more.' Whether the people now think that he spoke falsely or that I am boldly disregarding the government's decree, I cannot say. So far as I could judge, the work is making steady progress, and the church members manifest an earnest spirit. Sunday afternoon ten persons were baptized and received into fellowship. Three of these were from Ochiai and two from Kuse."

FUKUOKA.—A JAPANESE EDITOR.

Mr. Atkinson reports a visit to Fukuoka, on the island of Kiushiu, where Mr. Fuwa, one of the Kioto graduates of 1879 has been quietly laboring. No missionary had

been there for a long time and much interest was manifested. Mr. Atkinson writes:—

"While at Fukuoka I preached in public and talked in private after the usual manner. The size of the audience was not in the least limited by the size of the little room that is used for a chapel. The entire front of the building (made of doors sliding in grooves) was taken out, and the audience extended far into the street.

"I was interviewed one forenoon for a couple of hours by the editor of the daily paper. The interview had primary reference in the editor's mind to the obtaining of a clear idea from me, as a foreigner, of the progress that has been made by the foreign ambassadors and Japanese government in treaty revision, and of the objections that foreigners really have to coming fully under the jurisdiction of the Japanese. The true basis of all law, the origin of international law, the true educator and guide of the conscience of both the judge and those to be judged, and related questions, had much time given them. Nearly all that I said seemed to be so novel to the editor that he often expressed surprise, but rarely dissent. That there was any other base to law than the will of the ruler of the people had evidently never occurred to him, and so of the other things. He expressed himself as being friendly to Christianity but as not yet being a Christian. He is on friendly terms with Mr. Fuwa, who occasionally helps him with an article, and he receives a daily copy free. The editor wrote a very pleasant account of his interview for his paper, and spoke of my preaching as well. He was present one evening at the service.

"I found among the educated class a change of sentiment as toward Christianity. It is now quite the thing to say that Christianity is good for the country, and that unless Japan becomes Christianized it can never associate on terms of equal footing with the most advanced nations; but that is the extent of the interest.

"Mr. Fuwa thinks that seventeen adults would ask for baptism if opportunity were given—fifteen men and two women. Most

of them are poor, though of good social rank."

Western Mexico Mission.

OPEN OPPOSITION.

IN the *Herald* for July (p. 278), Mr. Crawford refers to the purpose of the mission to commence work in La Barca, a town of about twelve thousand inhabitants, on Lake Chapala. Mr. Howland now writes of the difficulties encountered on reaching the place:—

"I went with the two brethren as I had planned. We were positively refused admission to the hôtel but found a room in a *meson*. In the evening the proprietor came and told me it was not safe for us to stay there, and did his best to get us to leave. But I told him we had no other place to go and that we would stay until morning. The next day we tried to arrange so as to go to our house, but the former owner was out of town so we were much delayed in getting the keys. Meanwhile the proprietor of the meson had come to me four or five times, saying that people were going all about the place alarming everybody, and telling them where we were staying, so that it was sure death for us to stay. But during the day I had called on the *jefe político*, and he had met me in a friendly manner and told me that we could stay where we were. He said that he would give us all the protection guaranteed by the law. I afterward learned that the landlord, seeing that I was determined to stay, went to the *alcalde* and tried to bribe him to get us out in some way. But the judge not only refused but threatened him with punishment if he compelled us to leave.

"The next day, Friday, we moved to the house, which we cleaned and fixed up a little. I called on the *jefe* again to take my leave. He seemed very friendly and promised to do all he could to protect the men. That night I stayed with the men in the house until two o'clock when I took the stage for home. The large majority of the people refused to return our salutations and plainly manifested their dislike,

and both nights while we were at the meson several very hard-looking men lurked around the door during the whole evening, adding much to the terror of the landlord. I think the landlord wished us to leave in order to avoid the odium that we would cause, but he certainly was somewhat frightened. When we went to a *funda* for our meals the people at first hesitated, but before I came away they treated us very well. That the place is very fanatical is shown by the fact that as soon as it was found that a person had sold us a house, all his servants, even his

washerwoman, left him at once, so that he had hard work to find anything to eat. I left directions to the men to distribute tracts, etc., as much as they could, and to talk with as many as would allow them to do so."

These two brethren remained in La Barca some time, but at last accounts had been obliged to leave to escape violence. Mr. Bissell reports that they spent the last night there on the housetop, the street being noisy with threats, a stone coming against the door or window-shutters now and then during the whole night.

Notes from the Wide Field.

PERSIA.

AN EFFICIENT COLPORTER. — The *Missionary Herald* for June (page 239) gives some account of Benjamin, who had visited Yezd for the sale of Bibles. The British and Foreign Bible Society *Reporter* gives an instalment of the diary of this servant of Christ, from which it appears he has had great success in the distribution of the Scriptures. At Yezd, his books were taken to the custom-house, that duty might be charged upon them; but instead of this, several copies were sold to the officials. When the governor asked the chief of customs why he had allowed such books to pass, he said: "Why should I not? They are very good books; I myself have bought and read some of them, and there is nothing bad in them." During a stay at Yezd of ten days, more than two hundred copies of the Scriptures were sold, and many conversations were had with people of different sects. The following account of a remarkable sale of Scriptures to Mohammedans at Shiraz is given: —

"All the time that I have been a colporter I have never seen such a thing as that in one week I should sell more than four hundred copies of Scriptures, and that, too, to non-Christians. When I began work in Persia, I used to think to myself, and wonder whether a day would arrive when I should fill my bag with books and sell some twenty or thirty copies; but, thank God, far more is now true. One day, besides filling my bag, I took some twenty books in my hand, fifty in all, and went to the house of the judge (Beglar Beg). When I reached there, such a crowd gathered round me that I suddenly found myself without any books; every one had taken one or two to read. Afterward, all of them came one by one and asked me the prices of the books they had taken, and in two hours I had nothing left except ten small-typed Testaments. When I went home, I found that I had sold that day 106 copies of Holy Scriptures, and all in Persian."

Since the above account was sent, intelligence has been received by telegraph that this colporter has been cruelly bastinadoed by a mujtéhid, or high priest, in a town near Hamadan. The priest treated him so cruelly that he has not been able to walk since; and this without any trial or any order from the civil magistrates, his only offence being that of offering the Scriptures for sale.

CONVERSIONS. — The American Presbyterian Mission reports many accessions. Fourteen were received at Teheran on May 18, and a new chapel was dedicated on May

25. The attendance at the Persian services is still large. The Geog Tapa Church recently received, on one Sabbath, twenty-five members on confession of faith, more than thirty others being propounded for future admission. These were made up largely of young men and young women. The church now numbers 240. Mr. Labaree writes of it: "Rich in spiritual blessings, in temporal goods it is one of our poorest. The church building is usually packed as close as sitting on the ground will allow." A Mohammedan gatekeeper at the college, and his wife, have recently made confession of their Christian faith.

AFRICA.

THE GORDON MEMORIAL MISSION. — Rev. J. E. Somerville writes to the *Free Church Monthly* of a visit which he had made quite unofficially to this South African mission, of which little has been heard on this side of the Atlantic. The mission was founded by the Aberdeen family, in memory of the Hon. J. H. Gordon, who had purposed to devote himself to mission work, but was suddenly called to die. The mission is located at Umsinga, near the Tugela River, on the boundary line between Natal and Zululand. It is about fifty miles north from Greytown, and two hundred miles northwest from Durban. Dr. Dalzell is the leading missionary, assisted by his wife and two of her sisters, the latter having gone out at their own expense to labor in this distant field. The mission is situated in the midst of a wide, elevated valley, surrounded by hills, and has about three thousand acres of land, much of which is under cultivation. Mr. Somerville had a goodly congregation assembled, the greater part of which was professedly Christian, though many heathen Kafirs were present in their blankets. He was greatly impressed with the character of the natives, and he speaks of them as "a splendid race, of fine physique, and able to hold their own against all comers." He was impressed, also, by the singing of their Zulu hymns, and the wonderful voices of the natives. A Mr. Flynn, who had lived with Cetywayo, brought out a box containing a number of books and a Bible in Zulu, the gift of Christian people in England to this Zulu king who has recently died. The king, Cetywayo, gave them to Mr. Flynn, saying: "Take these away, I have no use for them now." If this monarch had known what these books contained, he might have saved both his kingdom and his life. Mr. Somerville gives the following touching incident: —

"In one of the huts I got into conversation with a young man, and spoke to him on the importance of being a Christian. After telling him about Jesus Christ and the way of salvation, I asked him what he meant to do. He said he wanted to be a Christian, and after he had heard a teacher speak he had great desires to be one; but when he got among his companions he did as they did, and the desires went away, and he added: 'The teacher comes so seldom.' I shall not easily forget the earnest look of that naked black savage, on whom his Christian mother gazed with intensest interest as we talked, nor the way in which he said: 'The teacher comes so seldom.' What an appeal to Christians who have for centuries enjoyed the preaching of the gospel, and have more than enough instructors at home!"

THE TRANSKEI. — This district, which in 1880 was annexed to the British possessions in Cape Colony, South Africa, embraces a territory of about twelve thousand square miles, and lies north of the Great Kei River, including nearly the whole region between that river and Natal. At the late General Assembly of the Free Church of Scotland, Mr. Ross, an evangelist who seems to have labored sometimes in connection with the Free Church, and at other times independently, gave a report of his work during many years. After preaching in Lovedale for eleven years, he entered the Transkei simply with his bullock-wagon, and lived in a hut. After three years he responded to an invitation by heathen chiefs, and went 450 miles to a place he called Cunningham. The

work having extended widely, the United Presbyterian Church helping, Mr. Ross went fifty miles north of Cunningham, and formed a mission. A year later, in 1874, he went 130 miles further east, at the call of eight native chiefs. In the new mission of Transkei they have now four large missions, with a large institution in the centre. There are, altogether, 1,144 communicants, and twenty-three day-schools with 865 pupils; in the "Main Mission," the section cut off from Cunningham, there are 1,615 communicants, 888 having been baptized last year. Of these, seven were from the original Lovedale church. This surely is a remarkable record.

THE CONGO. — After a personal interview between the secretary of the English Baptist Missionary Society and King Leopold of Belgium, a perpetual lease has been made to the society of a site at Stanley Pool, and also one at Lukolela, three hundred miles above Stanley Pool. The King of the Belgians affirms that one of the great objects of the International Association is the formation of an independent state in the Congo valley, with absolute freedom in trade and religion to all who reside there or come there. Let us hope that the scheme will be carried out. In this connection may be mentioned the fact that it has been reported that not a single European has died at the stations on the Congo River above Stanley Pool, excepting from accidental drowning, and that all the agents of the International Association, though often poorly provided with supplies, have kept in robust health. This fact indicates the healthfulness of that region, about which there has been so much dispute.

ANOTHER GIFT FOR AFRICA BY MR. ARTHINGTON. — Mr. Robert Arthington, of Leeds, has written to the English Baptist Society, restating his wish in regard to movements in the Congo valley, and expressing a great desire to reach the Albert Lake and the region lying along the Aruwimi. But he desires the English Baptist Society should explore and occupy the region to be reached by the southern affluents of the Congo, and for this purpose he offers \$10,000, beyond the gifts already made by him to the society. The offer has been accepted, and efforts will be made, hoping to ascend some of these rivers.

THE AMERICAN METHODISTS IN AFRICA. — We learn from Bishop William Taylor, who was recently chosen by the Methodist Conference as missionary bishop for Africa, that he proposes to enter the region traversed by Pogge and Weissmann, lying between St. Paul de Loanda and Nyangwe. This region is little known, as the full reports of these travelers have not yet been published, though from the statements received it would appear that they found a fine class of people among whom to labor.

WEST AFRICA. — The English Wesleyan missionaries at Freetown and Sherbro send home very sad accounts of the disorganization of society among the aboriginal tribes, the so-called war, which is nothing more than a scheme for plunder, coming down almost to within sight of British territory. The mission premises at Mabang, where the work was progressing favorably, had been plundered and burned to the ground, not out of any hostility to the mission, but as the result of the lawlessness of the people. The English governor is doing his best to maintain order, but he is apparently helpless. The people at Mabang had been quieted by the promises of their enemies that they should be unmolested; but, on one Sunday morning, when some of the people had left their hiding-places for the house of prayer, the attack was made. A missionary at Bonthe, Sherbro, while reporting good progress at that station, yet finds the work in the region round about hindered by these conflicts among the native tribes.

EAST AFRICA. — Joseph Thomson, of whose expedition in Eastern Equatorial Africa some notice was given in the "Notes" of last month, has reached London, and a few

additional items concerning the expedition are published. Mr. Thomson declares this region through which he passed to be the most interesting of any with which he is acquainted in the whole continent. Between Mombasa and Victoria Nyanza the region is almost wholly volcanic. South and west of Mt. Kenia is a desert, from which he had to flee to save his life. Lake Bahringo exists, but it is much smaller than has been supposed. The Masai are the most interesting people, distinct in features and language from the Bantu stock. They resemble somewhat the Galla and Somali, but their houses, social customs, habits, religion, and food are totally different from anything Mr. Thomson has met elsewhere in Africa. They are cattle-breeders, and, curiously enough, are strict vegetarians after marriage; but they do not marry until over thirty years of age. These people did not seem to know anything about the disturbances going on in the Soudan and Northern Africa. Mr. Thomson suffered greatly from inadequate supplies and from dysentery a large portion of the time. It is expected that the full story of his travels will be published during the latter portion of the present year.

UGANDA. — It is but a few months since the report of the first baptisms at Uganda was received. At the latest dates sixty-three had been baptized, and on last Christmas-day no less than forty natives received the communion. We have no reports recently of the attitude of the emperor, Mtesa, but it is evident that he permits his people to profess Christianity.

MADAGASCAR.

THE Christians in Madagascar are holding fast to their simple faith in the promises of God's Word, and are looking for the time when the dark clouds which cover them shall pass away. The secretary of the Madagascar Bible Committee thus describes the source of strength to which the people go: —

"Speaking of the war, it has been interesting to note the way in which the Old Testament has been made use of by the Christians in this land to strengthen themselves, as it were, in the Lord their God. Whether it be in the regular Sunday services, or in the special prayer-meetings for their Sanin-drazana (fatherland), the people constantly choose the histories, in the Books of Kings, or Chronicles, of God's deliverance of the children of Israel, to read and comment upon. This is done evidently with the full expectation that at the proper time God would appear on their side, helping their soldiers who have gone to the war, and eventually turning the French out of the island. Those Psalms, also, which contain cries for deliverance or assurances that God would arise and come to the help of his people, have been special favorites during the year."

INDIA.

THE TELUGUS. — Rev. M. Thomssen has traveled about two hundred miles and seen about one hundred villages among the Telugus, and he reports to the *Baptist Missionary Magazine* that Christianity is making rapid progress among this people.

"It was a marvelous sight to see how this little leaven is leavening the whole lump. We are accustomed to see great things in Ongole; but when we went *outside* of Ongole and saw the work we could hardly believe what our eyes saw and our ears heard. There is a great revival, all through the land, that has been going on for years. The gospel is exerting its elevating and purifying influence, not only on the hearts and minds of the people, but also on their surroundings. There is a marked difference to be seen between a 'palem of heathen Malas and Mardigas and a palem of Christians. The houses and streets of the latter are cleaner, and the very outward appearance of a Christian palem speaks volumes. If that traveler who said that, in all his travels through Eastern lands he had never seen a woman with a hopeful face, had seen our Christian Telugu women his statement would have been: 'I never saw woman have a happier and more hopeful face anywhere in this world than these Christian Telugu women have.'

Of course, the work of education is slow, and progress is slow, but still there is progress to be seen everywhere; and if the work goes on as it has in the past — and we cannot see why it should be otherwise — the day is not far distant when the Telugus, at least, will be a Christian people."

COREA.

REV. JOHN ROSS, who has been laboring on the borders of China and Corea, reports to the British and Foreign Bible Society that he does not know to what source to trace the reports of danger to converts, which have been widely scattered. He affirms that so far as the converts connected with his work are concerned these reports are without any foundation. A colporter who has just gone to Corea knows nothing of danger, though he confines his sales of tracts and books to dwelling-houses and inns, avoiding the public streets. Mr. Ross affirms confidently that the opposition of the Corean court is based entirely on the conduct of Romanists. The converts who have been engaged in Christian work in Western Corea for the last two years are well known as different from the Roman Catholic priests, and are unmolested.

SOUTH SEAS.

MISSIONS AND COMMERCE. — REV. MR. HARRIS, of the London Missionary Society, reports in the *Chronicle* the progress made in material things by the natives of the Hervey group of islands, where he has lived for thirteen years. At the beginning of missionary labor, the only native product raised for sale was cobra, the dried fruit of the cocconut, but this is now only one of several articles of export. Limejuice, coffee, fungus, oranges, and cotton are largely grown, but cotton is the chief product. Fifty tons have been sold in a year from the single island of Mangaia. This increased production by the natives enables them to purchase the products of other countries. All the men and women are clothed in European garments, which, though they could hardly be called fashionable, are yet becoming. Some of the more ambitious wear watches and chains, gold rings, lace, and embroidery. Nearly every native has an umbrella. Sewing machines abound. Cups and saucers, plates and dishes, lamps, knives and forks, and clocks are in nearly all the houses. The islands furnish a good market for European goods, and in return they supply the needs of the lands from which those Christianizing and civilizing influences came which have regenerated these islands. These great material benefits *follow*, they did not precede, the coming of the gospel. An old Mangaian recently said: "I owe to the gospel all these beautiful clothes in which I stand upright." We doubt not that the uprightness of the man was more beautiful than his clothes.

NEW HEBRIDES.

TEN YEARS ON NGUNA. — REV. P. MILNE sends to the *Presbyterian Record* of Canada an account of this island, where he has labored, and of the general work in the New Hebrides group.

"Ten years ago I was appointed to Ngunu, a small heathen island, about five miles north from Efaté, where no missionary had ever been before; on which island, and on several other small ones near to it, principally Péle and Mataso, I have been laboring ever since; and although it has been a time of sowing rather than reaping, I am happy to be able to say that I am now beginning to see some fruit. Last year I baptized thirty-four adults and seven children. Up to that time I had baptized only six adults and one child. There are thus now in all forty church members in full communion, and eight baptized children. Two of those baptized last year are chiefs, one of whom is the highest chief on the island. He had ten wives, but before his baptism he put them all away except one. That one and three of the others were baptized along with himself, as also his two sons with their wives, and one daughter.

"Nearly every island of the New Hebrides is now asking for missionaries, and we have none to give them. We have been able to occupy as yet scarcely one third of the

group. We would require at least thirty or forty missionaries to enable us to overtake the whole group. The largest and finest islands still remain unoccupied. About one hundred thousand people still remain in heathenism, most of whom never heard the gospel. About twenty different languages are spoken, requiring as many separate translations of the Bible. The whole Bible has as yet been translated into only one of these languages, thus leaving eighteen or nineteen translations, in whole or in part, yet to be made. Surely, then, those who think that the New Hebrides is too small and unimportant a field for them to go to make a great mistake."

Miscellany.

CHRISTIAN EDUCATION IN THE ORIENT.

PROFESSOR F. E. HOSKINS, of the Syrian Protestant College, has an article in the New York *Independent*, upon the educational work in Syria, in which he refers to some of the difficulties attending this work. What he says on this point is applicable, not to Syria alone, but to other sections of the Turkish Empire, and we make an extended quotation:—

"The difficulties are peculiar and manifold. In character the Oriental is far removed from the Teuton or Anglo-Saxon of the West. It is not simply a difference of degree in the scale of civilization; it is far deeper than that. The sentiment of obedience, instead of being rooted in the instinct of subordination and the idea of duty, is merely fear. A slavish fear toward God has corrupted and degraded the purest religion on the earth to a system of superstition and priestcraft and fanaticism. Fear toward the Turk, in power for five hundred years, has helped beget a servility of manners that is positively painful to a person from a land of freedom, and has made possible that brutal despotism, exaggerated punishment and oppression which distinguish the Ottoman power from every other in Christendom. But these evils, together with insecurity of property and the impoverished production of land and labor, are nothing in comparison with what this sentiment of fear has wrought for woman. Treated as a slave, a beast of burden, an animal, she hides her face from shame, wraps herself in a sheet, and glides about, the restless and unwelcomed ghost of her murdered womanhood. Home is

only a name, a place where a brute of a man may indulge his unholiest passions, where women weep and suffer, and where troops of little children open their eyes to sin and degradation and shame. To save man from his baser self, to rescue woman from this bondage of soul and body, to fit her for the sacred duties of a wife and mother, to pluck the children in their early years from these surroundings of vice and impurity, and bring them into contact with Christian civilization and the pure religion of Christ—such is the work of education in Syria.

"Next in the list of opposing powers is Mohammedanism itself, with its doctrines and practices diametrically opposed to all that has been accomplished in the elevation and emancipation of the human race. The faith of Islam is not undermined, and one is often surprised at the loose statements of travelers passing through the Mohammedan world. The missionary work of sixty years has hardly touched the almost impregnable barriers which separate the followers of Mohammed from all Christendom. Meeting great success in their labors among all other denominations, they have drawn the lines of demarcation tighter. They have raised up several generations of native Christians, whose power will be beyond all calculation when once the disintegration of existing things begins, but as far as effecting an actual breach in Islamism is concerned, they have done nothing. It is truly a walled empire. Its overthrow can only be hoped for from within.

"Closely allied to this, and yet differing in character, is the opposition offered by

the Jesuits. The very essence of their institution, and what they are bound to seek by every means, right or wrong, is the destruction of Protestantism. This is the very condition of their existence; and this duty they must fulfil or cease to be Jesuits. Wherever a school is opened or the Bible taught, there the wily Jesuit appears to practise his craft, his cunning, and his deceit. He never fails to put in an appearance; and when the history of the work in Syria is fully written, the plots, the schemes, and the defeats of Jesuitism will teach some interesting lessons and add unwilling testimony to the power of Protestant Christianity."

Professor Hoskins refers also to a new class of dangers: the opposition of the Turkish government to the opening of new schools, and especially to its failure to protect American missionaries in their rights in Turkey. On this point there is much that might be said, but it may be expedient for us to be silent.

LIFE IN HONOLULU.

REV. DR. MCLEAN, of Oakland, California, who has just returned from a visit to the Sandwich Islands, writes thus to the *Advance*:—

"One's impressions of social life in Honolulu will be moulded according to the door by which he enters it. In Honolulu and throughout the islands there are two great antagonistic parties, two social and political segments, two contestant influences, the missionary and anti-missionary. These designations are used in a very wide and comprehensive sense. The missionary party stands for, not only religion in the technical sense, but for morality in all its forms and degrees; for good order, social and political purity, for frugality, good government, temperance, industry, and sobriety. The anti-missionary party reach out directly and indirectly for all the things opposed to these. They are anti-Sabbath, anti-temperance, and many of them are against all purity, decency, and order. Entering Honolulu society through the missionary door, one finds a numerous community of intelligent, cultivated, hos-

pitable, generous, Christian people, many of them prominent in business circles, in all educational matters, in politics, and in the government. They have delightful homes, are refined and cordial in manners, staunch in moral principle and steadfast in Christian faith—as excellent and admirable a community of people as can be found in any continent or in any clime. Churches and prayer-meetings are well attended by them, the Sabbath is sacredly observed, and their personal influence is made positive and pronounced on all matters, moral, social, and political. Many of these are descendants of the old missionary families, many more have been drawn to the islands in later years by business or in pursuit of health."

THE MONTHLY CONCERT.

THE foreign mission cause needs especially the prayers of God's people. The heathen are so far off, are so imperfectly known to us, are so deeply sunk in vice and ignorance, and have so little sympathy with ourselves in the common affairs of life, that there is great danger of their being overlooked or of being mentioned only in a formal and routine manner in our ordinary approaches to a Throne of Grace. It is greatly to be regretted that one hour in the month cannot be cheerfully given by the people of God to the exclusive remembrance of the great outlying, unevangelized world. Surely this is an object vast enough to engross the whole heart of God's people on any occasion. Other objects there are that are equally worthy of their prayers and sympathies, but let such have their own times and seasons, and not be brought forward in such a way as to break the interest which the people of God would naturally feel in the conversion of the heathen world. Not until the undivided attention of God's people is given, on certain occasions at least, to this one great and almost boundless object, can we reasonably expect that earnest and heartfelt prayer, which will be sure to bring down God's richest blessing upon these benighted and perishing nations. — *The Missionary*.

BIBLIOGRAPHICAL.

American Heroes on Mission Fields. No. II. Henry Sargent West, M.D. By his sister, Mrs. Mary E. Niles. No. III. David Tappan Stoddard. By Rev. J. E. Rankin, D.D. No. IV. Asahel Grant, M.D. By Rev. Thomas Laurie, D.D. New York: American Tract Society. Paper; price, 5 cents each.

We have already noticed the preparation of this series of brief missionary biographies, under the supervision of Rev. Dr. Haydn, of New York. The first number was a memorial of Mrs. Clara E. Schaffler, of the Austrian Mission of the American Board. These brief stories of Christian laborers who have finished their

work in missionary fields will prove of great interest to those who love the cause. The plan of the series is an admirable one, and the amount of information furnished concerning these servants of Christ is sufficient to give some just impression of their characters, while not so extended as to be beyond the mastering of many readers. These are names which the Christian church ought not to let die. We trust these memorials will have a wide circulation in all branches of the Christian church throughout the land.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

The speedy conversion of Japan to Christ. (See page 345.)

DEPARTURES.

August 15. From New York, Rev. A. W. Hubbard and wife, returning to Sivas, Western Turkey; Mrs. R. O. Ireland, returning to the Zulu Mission, South Africa; also Miss Ida W. Prime, for Constantinople, Western Turkey.

ARRIVAL IN THE UNITED STATES.

July 1. At New York, Miss Eliza Talcott, of the Japan Mission.

ARRIVAL AT STATION.

June —. At Marsovan, Western Turkey, Rev. John F. Smith.

MARRIAGE.

June 30. At London, England, Rev. W. D. P. Bliss, of South Natick, Mass., son of Rev. E. E. Bliss, D.D., of Constantinople, to Miss Mary Pangalo, lately a teacher in the Constantinople "Home."

DEATH.

August 12. At Topsfield, Mass., Mrs. Susan V., wife of Rev. Lyndon S. Crawford, recently of the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from Shaowu and vicinity. China. (Page 345.)
2. Idolatry in the Shantung district. North China. (Page 357.)
3. Hostility of Buddhists in Japan. (Pages 359 and 360.)
4. A special call for prayer from Japan. (Page 345.)
5. The opening in Bihe. West Central Africa. (Page 350.)
6. Opposition in Mexico. (Page 361.)
7. Hadjin in Central Turkey. An attack by robbers. (Page 353.)
8. What came from one Testament. Austrian Mission. (Page 351.)

Donations Received in July.

MAINE.		Lincoln and Sagadahoc counties.	
Cumberland county.		Bath, Central ch. and so.	125 00
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Rochester, 1st Cong. ch.	60 00
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	666 80

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Preston City, Cong. ch. and so.

24 50—1,379 08

Tolland county. E. C. Chapman, Tr.

Bolton, Mr. and Mrs. Elijah Wat-

20 00

rous, 10 each,

South Coventry, A friend, special,

50 00

for Madura evang. work,

50 00

Staffordville, Cong. ch. and so.

10 00

Talcottville, Cong. ch. and so., to const. JOHN G. TALCOTT and GIDEON ANGELL, H. M.

232 98—312 98

Windham county.

Eastford, Cong. ch. and so.

13 43

South Killingly, Cong. ch. and so.

3 00

Thompson, Cong. ch. and so.

49 37

Westford, Cong. ch. and so.

11 00

Woodstock, 1st Cong. ch.

27 36—99 16

4,104 59

Legacies. — Madison, Geo. M. Dowd,

add'l, by Wm. S. Hull, Ex'r,

500 00

North Haven, Cynthia E. Dayton,

by W. T. Reynolds, Ex'r, to const.

LUCRETIA H. DAYTON, H. M.

500 00—1,000 00

5,104 59

NEW YORK.

Brockport, Miss E. P. Maynard,

10 00

Brooklyn, Clinton-ave. Cong. ch., add'l,

J. H. Thorp and wife, 50; Central

Cong. ch., Chinese Sab. sch., for Rev.

D. D. Jones' Helper, Hong Kong,

30; Mary E. Whiton, 35,

115 00

Churchville, Union Cong. ch.

41 25

East Albany, 1st Cong. ch.

25 00

Franklin, Cong. ch. and so.

38 14

Frewsburg, Martin L. Moore,

10 00

Jamesport, Cong. ch. and so.

6 00

Morristown, 1st Cong. ch.

11 50

Newark Valley, Cong. ch. and so.

40 20

New York, "H. C. H." 50; Elizabeth

C. Haydn, 10; O. F. Small, 1,

61 00

Orient, Cong. ch. and so.

29 00

Pekin, Abigail Peck,

25 00

Saratoga Springs, Cong. ch. and so.

17 00

Saugerties, Cong. ch. and so.

26 00

Sherburne, 1st Cong. ch.

70 00

Sinclairville, Earl C. Preston,

2 00

Syracuse, Plymouth Cong. ch.,

107 00

Willsborough, Cong. ch. and so.

8 00—642 09

Legacies. — Churchville, Rachel A.

Brooks, by George Savage, Ex'r, 5,000 00

Lisle, Mrs. Rosanna Green, by

W. B. Edwards, Ex'r, add'l,

644 13

New York, Mrs. Margaret D. Stelle,

by John Montgomery, Ex'r, bal.

250 00

Rochester, Frederick Starr, by Geo.

H. and Charles S. Starr, Ex'rs,

50 00—5,944 13

6,586 22

PENNSYLVANIA.

Audenried, Thos. D. Reese,

10 00

Pottersville, Cong. ch. and so.

20 00—30 00

NEW JERSEY.

Crawford, Mrs. R. Hale,

2 00

Newark, Belleville-ave. Cong. ch., to

const. J. H. DENISON, H. M.

100 00

Orange, Trinity Cong. ch.

149 94

Upper Montclair, Cong. ch.

125 00—376 94

VIRGINIA.

Buckner's Station, Geo. Clendon,

20 00

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning, 150;

Peter Parker, 100,

250 00

NORTH CAROLINA.

Dudley, Cong. ch.

4 00

FLORIDA.

Daytona, 1st Cong. Ch. of Christ,

22 50

TEXAS.

San Antonio, ———,

2 00

OHIO.

Bellevue, Cong. ch., with other dona., to const. Rev. W. G. Rosecrans, H. M.	6 00
Berlin Heights, Cong. ch.	7 55
Cincinnati, Vine-st. ch., 275; Colum- bia, Cong. ch., 16.50,	891 50
Cleveland, Euclid-ave. Cong. ch., 50; do., Edw. W. Morley, 75,	125 00
Medina, 1st Cong. ch.	63 50
Nelson, 1st Cong. ch.	5 10
Oberlin, 1st Cong. ch.	57 85
Paddy's Run, Mrs. Eliza Williams,	400 00
Painesville, 1st Cong. ch.	46 35
Toledo, Edison Allen,	5 00
Twinsburg, Cong. ch.	30 80—1,038 05

Legacies.—Painesville, Mrs. Eunice
B. Ladd, by Samuel R. House,
Ex'r,

1,000 00

2,038 05

ILLINOIS.

Batavia, Cong. ch.	53 00
Beecher, Cong. ch.	15 78
Chicago, Plymouth Cong. ch., 328.62; 1st Cong. ch., 125.49; Good Shep- herd Mission, 2.50,	456 61
Cobden, Isaac G. Goodrich,	9 00
Evanston, Cong. ch.	36 57
Lyonsville, Cong. ch.	17 50
Paxton, Cong. ch.	16 00
Plainfield, Cong. ch.	10 50
Rochelle, C. F. Holcomb,	12 00
Rockford, 2d Cong. ch., 60; Thos. D. Robertson, 100,	160 00
Rutland, Cong. ch.	6 00
Waverly, Cong. ch.	26 71—819 67

MISSOURI.

Kansas City, 1st Cong. ch.	97 49
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MICHIGAN.

Allendale, Cong. ch.	5 00
Benzonia, D. B. Spencer,	5 00
Bradley, 1st Cong. ch.	3 55
Clinton, Cong. ch.	5 00
Covert, Cong. ch.	22 40
Eastmanville, Cong. ch.	1 00
East Saginaw, 1st Cong. ch.	38 50
Hopkins, 1st Cong. ch.	7 06
Jackson, 1st Cong. ch.	290 31
Ousego, Cong. ch. and Sab. sch.	11 50
Pleasanton, Cong. ch.	3 00—399 38

WISCONSIN.

Appleton, Cong. ch.	33 22
Depere, Cong. ch.	14 37
Hartland, Cong. ch.	17 00
Kinnickinnick, Cong. ch.	3 76
Lake Geneva, Cong. ch.	85 00
Menasha, Cong. ch.	50 00
Rio, Cong. ch.	2 50
Waukesha, Cong. ch.	46 00
Wyoena, Cong. ch.	2 50—194 35

IOWA.

Algona, Cong. ch.	28 75
Belmond, Rev. J. D. Sands,	1 00
Cedar Rapids, Cong. ch.	40 53
Davenport, Mrs. M. R. Godwin,	25 00
Fort Dodge, Cong. ch.	15 00
Garnaville, Benj. Sackett,	4 00
Monticello, Cong. ch.	33 80
Salem, Friends of missions,	15 00
Sioux City, A. M. Smith, to const.	100 00
MARY B. SMITH, H. M. Stellapola, Cong. ch.	8 50—246 83

MINNESOTA.

Audubon, Cong. ch.	3 05
Austin, Cong. Union ch.	25 44
Brainerd, Mrs. C. J. Vason,	3 75
Excelsior, Cong. ch.	20 40
Faribault, Cong. ch.	36 63
Freeborn, Cong. ch.	2 00
Madford, 1st Cong. ch.	10 00
Minneapolis, Plymouth ch., 52.13; 1st Cong. ch., 14.25,	66 39

Morristown, 1st Cong. ch.	10 00
Wabasha, Cong. ch.	9 50
—	250 00—437 16

KANSAS.

Atchison, Cong. ch.	12 00
North Topeka, Cong. ch.	11 55
Wakefield, Madura Cong. ch.	21 60
White City, Cong. ch.	6 75—51 90

NEBRASKA.

Blair, 1st Cong. ch.	16 00
Lincoln, "K. & C."	8 00
Linwood, Cong. ch.	13 30
Stanton, Cong. ch.	2 25
Wahoo, Cong. ch. (off wh. from W. Sanford, 20),	27 25—66 80

CALIFORNIA.

Eureka, 1st Cong. ch.	8 00
Oakland, John C. Holbrook.	10 00—18 00

UTAH TERRITORY.

Ogden, Cong. ch.	8 70
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CANADA.

Province of Ontario.	
Cobourg, Cong. Union of Canada,	448 88
Province of Quebec.	
—	2,000 00—2,448 88

FOREIGN LANDS AND MISSIONARY
STATIONS.

England, Albans, S. Louisa Ropes, 60; Liverpool, "J. Q." 50; London, Wm. S. Lee, 15; "An English- man," 2,	127 00
Turkey, Van, Dr. and Mrs. G. C. Raynolds,	50 00—177 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part, 8,168 68

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 4,500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Portland, 2d Parish Sab. sch., Chinese class, for support of Chun Jung, Tung-cho, China, 10; Topsham, Cong. Sab. sch., 1.50; West Newfield, Cong. Sab. sch., 3,	14 50
NEW HAMPSHIRE.—East Alstead, Cong. Sab. sch., 10; Seabrook, Rev. Joseph Boardman, for Kioto Training School build- ing, 175,	185 00
VERMONT.—East Hardwick, Cong. Sab. sch., 38.74; North Bennington, "Green Box Bank Co.," 26.49,	65 23
MASSACHUSETTS.—Boston, Immanuel Sab. sch., 25; Cohasset, 2d Cong. Sab. sch., 4.29; CONNECTICUT.—W. Suffield, Cong. Sab. sch., NEW YORK.—Amsterdam, Pres. ch., Ladies' Miss. Asso., 160; Sab. sch., infant class, 15 (both for Tung-cho); Binghamton, Cong. Sab. sch., 30; Madison Cong. ch., for Kioto Training Sch., 6.25,	211 25
OHIO.—Elyria, Cong. Sab. sch.	40 00
MINNESOTA.—Rushford, Cong. Sab. sch.	2 00
CALIFORNIA.—Eureka, 1st Cong. Sab. sch.	7 50
—	536 11

Donations received in July, 35,308 26

Legacies " " 8,548 93

43,857 19

Total from September 1, 1889, to July
31, 1894: Donations, \$334,401.28;
Legacies, \$82,821.06 = \$417,222.34.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MAINE.

Acton, Cong. Sab. sch., add'l,	50
Bath, Winter-st. Sab. sch.	33 00
Belfast, Cong. Sab. sch.	7 25
Bethel, 1st Cong. Sab. sch.	4 00
Blue Hill, Fred J. Hawlin,	25
Canaan, Miss'y concert, 3.07; Two friends, soc.	3 57
East Machias, Cong. Sab. sch.	8 20
Elliott, Cong. Sab. sch.	2 60
Farmington, Cong. Sab. sch., add'l,	25
Garland, Cong. Sab. sch.	7 00
Hiram, Cong. Sab. sch.	1 00
Island Falls, Cong. Sab. sch.	1 00
Kennebunkport, Cong. Sab. sch., add'l,	25
New Gloucester, Cong. Sab. sch.	50
Patten, Cong. Sab. sch.	3 30
Portland, Plymouth Cong. Sab. sch.	10 00
Searsport, 1st Cong. Sab. sch.	13 25
Sherman Mills, Washburn Memorial Sab. sch.	4 00
Woodfords, Cong. Sab. sch.	26 00—125 92

NEW HAMPSHIRE.

Alstead Centre, Cong. Sab. sch.	5 25
Candia, Alvin W. Palmer,	25
Chichester, Cong. Sab. sch.	7 00
Concord, South Cong. Sab. sch., 36.30; G. McQuesten, 2,	37 50
Deerfield Centre, Cong. Sab. sch.	4 75
Derry, Cong. Sab. sch.	1 50
East Alstead, Cong. Sab. sch.	6 00
Lee, Mrs. Geo. E. Chesley,	3 00
New Ipswich, Two friends,	75
Pelham, E. W. Tyler,	2 00
Piermont, Cong. Sab. sch.	5 50
Wilton, 2d Cong. Sab. sch.	12 50
Winchester, Cong. Sab. sch.	11 75
Wolfboro', Cong. Sab. sch.	36 50—134 25

VERMONT.

Brandon, Cong. Sab. sch.	10 25
Cabot, Cong. Sab. sch.	1 20
Cambridge, Cong. Sab. sch.	4 50
Cornwall, Cong. Sab. sch.	25 30
East Corinth, Cong. Sab. sch., add'l,	30
East Hardwick, Cong. Sab. sch.	1 50
Morrisville, Cong. Sab. sch.	14 45
Orwell, Cong. Sab. sch.	25 00
Rochester, Cong. Sab. sch.	6 00
South Royalton, Cong. Sab. sch., 6.30; Children's Mission Circle, 5,	11 20
Stowe, Cong. Sab. sch.	25 00
Wallingford, Cong. Sab. sch.	25 00
Weybridge, Cong. Sab. sch.	11 50—161 20

MASSACHUSETTS.

Amesbury, Cong. Sab. sch.	17 00
Ashland, Cong. Sab. sch.	5 25
Boston, 2d Cong. Sab. sch., 4.05; The P. F. Refugee, 3; "G. T. B.," 5; Three friends, 2.75,	15 80
Braintree, Three friends,	1 50
Brockton, Porter Sab. sch.	103 47
Byfield, Cong. Sab. sch.	2 50
Cambridge, Marion A. Kendall,	5 00
Canton, Cong. Sab. sch.	1 75
Charlton, Cong. Sab. sch.	6 40
Chelmsford, Cong. Sab. sch.	5 25
Chelsea, Two friends,	50
Dalton, Cong. Sab. sch.	50 00
Duxbury, Pilgrim Cong. ch.	12 00
East Taunton, Cong. Sab. sch.	20 00
Foxboro', Cong. Sab. sch.	4 00
Framingham, Plymouth Sab. sch.	15 00
Hubbardston, Cong. Sab. sch.	10 00
Ipswich, 1st Cong. Sab. sch., Deacon Cushing's class,	2 00
Lee, Cong. Sab. sch.	53 00
Lowell, Gracie W. Balch,	75
Malden, 1st ch.	5 00

Medfield, Cong. Sab. sch.	3 25
Medway, Village Sab. sch.	25 00
Middlefield, Cong. Sab. sch.	20 00
New Bedford, North Cong. Sab. sch.	20 00
Newton, Eliot Sab. sch.	255 25
Northampton, Edwards Cong. Sab. sch.	17 00
North Hatfield, Cong. Sab. sch.	5 85
Norwood, Cong. Sab. sch.	14 00
Plympton, Plympton Cong. Sab. sch.	8 25
Quincy, Cong. Sab. sch.	3 75
Randolph, Cong. Sab. sch.	46 00
Royalston, Mary Lovewell,	2 00
Shelburne, Cong. Sab. sch.	8 00
Southbridge, Cong. Sab. sch.	22 50
South Hadley Falls, Cong. Sab. sch.	21 75
South Wellfleet, Herbert Foster,	25
Spencer, Cong. Sab. sch.	101 25
Springfield, Four friends,	4 00
Sunderland, Cong. Sab. sch., add'l,	6 75
Wakefield, Cong. Sab. sch.	21 99
Warwick, Cong. Sab. sch.	2 50
West Brookfield, Cong. Sab. sch.	1 50
West Dennis, Mattie M. Barter,	1 25
West Medway, Cong. Sab. sch., 26.12; Bertie Nixon, 25c.	26 37
Westminster, Cong. Sab. sch.	25 00
West Springfield, 1st Cong. Sab. sch.	50 00
Williamstown, 1st Cong. Sab. sch., add'l,	1 00
Worcester, Piedmont Sab. sch., 92.25; Plymouth Sab. sch., primary depart- ment, 2.50,	94 75—1,143 78

RHODE ISLAND.

Bristol, 1st Cong. Sab. sch.	51 00
Newport, United Cong. Sab. sch.	30 30
Providence, Free Cong. ch., James L. Hunt,	4 00
Westerly, Cong. Sab. sch.	6 00—91 30

CONNECTICUT.

Andover, Cong. Sab. sch.	2 00
Bolton, Cong. Sab. sch.	20 00
Bristol, Cong. Sab. sch.	28 50
Canterbury, Cong. Sab. sch.	7 25
Clinton, Cong. Sab. sch.	20 00
Enfield, 1st Cong. Sab. sch.	1 50
Essex, 1st Cong. Sab. sch.	9 00
Goshen, Cong. Sab. sch.	53 58
Hartford, Windsor-ave. Cong. Sab. sch.	25 00
Kensington, Cong. Sab. sch.	21 40
Lebanon, Goshen Sab. sch.	8 35
Nepaug, Cong. Sab. sch.	2 75
New Hartford, South Cong. Sab. sch.	3 36
New Haven, Howard-ave. Cong. Sab. sch.	26 14
Newington, Cong. Sab. sch., add'l, 39.11; "Shining Lights and Seed Sowers," 8.81,	47 92
North Stamford, Cong. Sab. sch.	2 00
Pomfret, 1st Cong. ch.	47 50
Roxbury, Cong. Sab. sch.	25 00
Saybrook, Cong. Sab. sch.	17 25
South Glastonbury, Three friends,	1 00
Torrington, 3d Cong. Sab. sch.	15 00
Westford, Cong. Sab. sch.	4 00
West Suffield, Cong. Sab. sch.	10 00
Wilton, Cong. Sab. sch.	30 00
Wolcott, Cong. Sab. sch.	10 00—423 50

NEW YORK.

Brooklyn, Central Cong. Sab. sch., 558.35; Stewart Crampton, 2,	560 35
Canaan Four Corners, Cong. Sab. sch.	8 00
Crown Point, 2d Cong. Sab. sch.	7 60
Danby, Cong. Sab. sch.	17 25
East Ashford, Union Sab. sch.	6 00
Eden, Friends,	1 00
Eldred, Cong. Sab. sch.	3 75
Franklin, Cong. Sab. sch.	50 00

Gaines, Cong. Sab. sch.	7 50
New York, De Witt Memorial Sab. sch. "Happy Workers," 15-75; 7th-ave. Mission, Miss Robinson's sewing class, 25c.	16 00
Oxford, Cong. Sab. sch.	8 00
Riga, Cong. Sab. sch.	3 25
Rutland, Cong. Sab. sch.	4 50
Saugerties, Cong. Sab. sch.	15 80
Spencerport, Cong. Sab. sch.	35 25
Ticonderoga, Kate C. Delano,	75
Willsborough, Cong. Sab. sch.	5 00
Youngstown, A lover of missions,	1 00—750 00

PENNSYLVANIA.

Riceville, 1st Cong. Sab. sch.	8 00
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NEW JERSEY.

East Bloomfield, Cong. Sab. sch.	50 00
Jersey City, Tabernacle Sab. sch.	57 50
Montclair, Cong. Sab. sch., add'l,	4 00
Newark, Two friends,	50
Orange Valley, W. E. Grant,	1 00
Vineland, Cong. Sab. sch.	12 00—125 00

WEST VIRGINIA.

Huntington, Cong. Sab. sch., "Easter offering,"	8 00
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DISTRICT OF COLUMBIA.

Washington, Sab. sch., 1; Ralph Dunning, 5,	6 00
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TEXAS.

Helena, Cong. Sab. sch.	3 00
San Antonio, ———,	1 00—4 00

OHIO.

Brocklyn Village, Cong. Sab. sch.	2 25
Cincinnati, Walnut Hills, Cong. Sab. sch.	11 25
Glenville, J. A. Wilcox,	1 00
Mansfield, Susan U. and Annie L. Sturges,	25 00
Pinia, 1st Cong. Sab. sch.	5 00
Toledo, 1st Cong. Sab. sch.	37 55—82 05

INDIANA.

Lowell, Lake Prairie Sab. sch.	4 50
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ILLINOIS.

Bloomington, Cong. Sab. sch.	11 00
Chicago, South Cong. Sab. sch., 1; New Eng. Cong. Sab. sch., soc.; Two children, soc.	8 00
Forrest, Cong. Sab. sch.	49 00
Galva, Cong. Sab. sch.	8 50
Plano, Cong. Sab. sch., Mrs. Olsen's class,	1 00
Rochelle, C. F. Holcomb,	3 00
Shabbons, Cong. Sab. sch.	7 00—68 50

MISSOURI

Brookfield, Cong. Sab. sch.	15 50
Glasgow, Trowbridge children,	50—16 00

MICHIGAN.

Columbus, 1st Cong. Sab. sch.	3 75
Dowagiac, Cong. Sab. sch.	3 84
Edmore, Pine Tree Mission Band, add'l,	75
Grand Junction, Cong. Sab. sch.	6 00
Grand Rapids, Children of Rev. G. A. Pollard,	1 00
Hancock, Bertha L. Johnston,	5 00
Harvey, Clyde Brooks,	10
Hilliards, Friends,	2 25
Homestead, Cong. Sab. sch.	4 00
Stanton, Cong. Sab. sch.	30 00
Webster, Mission Sab. sch.	5 00
Ypsilanti, Cong. Sab. sch.	16 25—77 94

WISCONSIN.

Baldwin's Mills, Cong. Sab. sch.	8 25
Fort Atkinson, Cong. Sab. sch.	5 00
Hammond, Cong. Sab. sch.	6 50
Harland, Cong. Sab. sch.	5 00
Milwaukee, Hanover-st. Cong. Sab. sch.	14 00
Prescott, Cong. Sab. sch.	4 75
Warren, Cong. Sab. sch.	7 25
White Creek, Cong. Sab. sch.	1 75—52 50

IOWA.

Algona, Cong. Sab. sch.	1 25
Anita, Cong. Sab. sch.	8 75
Cass, Cong. Sab. sch.	9 50
Charles City, Two children,	50
Gladbrook, Cong. Sab. sch., add'l,	50
Koekuk, L. H. Ayer,	25
Marengo, Pres. Sab. sch.	3 18
Muscatine, Ger. Cong. Sab. sch.	10 00
Pattersonville, Cong. Sab. sch.	5 00
Salem, Cong. Sab. sch.	6 33
Sheldon, Cong. Sab. sch.	5 00—50 26

MINNESOTA.

Alexandria, Cong. Sab. sch.	4 30
Fort Snelling, Guy Wilson,	50
Mankato, Friends,	3 00
Minneapolis, 1st Cong. Sab. sch.	1 00
Montevideo, Cong. Sab. sch.	4 50
St. Paul, Atlantic Cong. Sab. sch.	5 00—18 30

KANSAS.

Council Grove, Union Sab. sch. and others,	5 75
Maple Hill, Cong. Sab. sch.	11 00
North Topeka, Cong. Sab. sch.	1 50—18 25

NEBRASKA.

Franklin, Cong. Sab. sch.	15 00
Norfolk, Cong. Sab. sch.	1 00
Pawnee City, Lower West Branch Sab. sch.	3 75
Schuyler, Two friends,	50—20 25

CALIFORNIA.

Oakland, Rev. J. C. Holbrook,	5 00
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OREGON.

Ashland, G. F. Billings,	25
Portland, Three friends,	75—1 00

COLORADO.

Fort Lewis, Cong. Sab. sch., add'l,	4 50
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DAKOTA TERRITORY.

Deadwood, "The Young Warriors,"	9 50
Hope, Cong. Sab. sch.	3 00—12 50

CANADA.

Embryo, Cong. Sab. sch.	10 00
Lanark, Cong. Sab. sch.	29 15
Listowell, Rev. F. Gunner,	1 00
Ottawa, Cong. Sab. sch., and others,	12 75—42 90

JAPAN.

Osaka, Sab. sch., 3-50; Florence Allchin, 1,	4 50
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MEXICO.

Guadalajara, Friends,	1 75
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SOUTH AFRICA.

Umrumbé, Friends,	10 00
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TURKEY.

Mardin, D. M. B. Thom,	4 50
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Previously acknowledged,	3,470 15
	26,352 43
	29,822 58
Received by the Woman's Board of Missions and acknowledged in Mission Dayspring for April,	54 15
Do., in Mission Dayspring for June,	709 64
Do., in Mission Dayspring for September,	1,300 04—2,063 83

FOR YOUNG PEOPLE.

THE DEFORMED GIRL.—A STORY FROM JAPAN.

[INTRODUCTORY NOTE.—It is well known that Japanese women, as soon as they become wives, shave their eyebrows and blacken their teeth. The customs of Europe and America have begun to tell against this foolish practice, and the reform is especially noticeable in our Christian assemblies. But Mr. Fukuzawa has set the women to laughing at themselves in a little tract that is having wide influence. This gentleman, having been in America with the Embassy, was wonderfully taken with what he saw and learned, and on his return to Japan he opened a private school at Tokio. His brilliant writings, and the unusual popularity of his school, have gained him a name among the millions of Japan. Since he has so large an audience here, he is worthy of an introduction to the friends of Japan in America. Those who read the following ridiculous story, if the translation comes any where near the original, will hardly fail to remember Mr. Fukuzawa. — J. H. DeFOREST, Osaka, Japan.]

In a wealthy home a baby was born with a face and form that no one could find any fault with. She was perfect, only she had no eyebrows. While she was a mere infant this did not attract any especial attention, but in the course of eight or nine months her front teeth began to come, one or two at a time, and they came black. In a year or so more her upper and lower teeth all appeared, and every one of them black as if dyed with ink. The neighbors, while not thinking much about it, occasionally remarked upon the fact. "Very likely decayed teeth," they thought, and went no deeper into the subject.

But the parents all the while were sadly perplexed over the fact that, though the world is full of deformed people, they never yet had heard of such a thing as an eyebrowless child, nor could they imagine what sins the child had committed in a former state of existence that could account for the color of the teeth. So, unknown to others, the parents grieved in their hearts, yet hoped that whatever became of the eyebrows, the second teeth would come white like those of ordinary folks. But when the child became seven or eight years old, lo! contrary to the parents' hopes, all the second teeth came even blacker than ink — as black as lacquer itself.

Time, like an arrow, went swiftly by, and the spring of her fourteenth year found the maiden gentle in all her manners and bubbling over with loving ways. But the lack of eyebrows and the black teeth made the parents almost despair.

At last the neighbors could no longer overlook these things. They began to point their fingers and talk about the girl. The mouths of these ignorant creatures took up the eyebrow matter and gabbled over it in this wise: "There can be no doubt about it; the blood of the lepers is in her veins. It's too bad. She'll soon lose both her precious complexion and her pretty face." "Well, say what you like about leprosy having ruined her eyebrows, the color of her teeth, too, is very suspicious. What horrible sin could the parents have committed in a former existence that made them give birth to such a strange piece of deformity? Her ancestors for generations have been selling charcoal at a high price, and eating rice out of their big profits. Black charcoal and white rice! This

girl is their reward for all their frauds, is n't she?" "Well, if it is n't as you say, here's another way of accounting for it: They've always loaned lots of money, but whenever a debtor failed to meet the time, these people never once



JAPANESE GIRLS.

were known to have enough pity to look kindly and show their white teeth; and it's that mean trait in the family that has made them have a black-toothed girl."

Thus this wealthy home was the sport of these chatterboxes. They had one more idea, too, that was suggested by somebody who had learned a little of

Western science: "The Creator made eyebrows and white teeth to beautify the face. But that is n't all. Eyebrows are nature's tools to ward off excessive sun-

A JAPANESE TWO-MAN JINRIKISHA.



light. In case one had no eyebrows, the sun's rays coming directly from above would be the origin of countless eye-diseases. So everywhere in tropical countries where the rays of the sun are intense, people's eyebrows are bushy, while in cold climates they are scant. Now, since the Creator had such profound

designs in making eyebrows, to be without a trace of hair over the eyes must show that the family are made up of such sinners as even heaven can't bear to behold."

These things came to the parents' ears and added yet more to their grief. They could no longer compare their child to pearls and flowers. Here she was, simply an only daughter, of marriageable age, and yet nobody wanted her. They besought the doctors, they prayed the gods, to make the girl's teeth white, and to cause her eyebrows to grow. If it only could be done, to grudge their whole fortune would be folly, and they would not shrink from giving even their lives. They exhausted every possible device, but all in vain.

Months and years went by and, strange to tell, the talk about the girl gradually died out. And when she was twenty years old there was not a single person who cared to bring up the old nonsensical charges. It was as though everybody had entirely forgotten the misfortune. Then the parents, with deep joy, looked around and found a suitable son-in-law, gave him the house and the girl, and retired from business. When once the disfigured daughter became a wife, there was no fault to find with the black teeth and eyebrowless face. It was just the thing. So these long years of anxiety ended, leaving no trace of sorrow.

Well, we may say that the girl's misfortune has resulted in her good fortune. If such a girl had been born in America or Europe she never could have been married. How fortunate that she was born in Japan, where there are thousands of just such disfigured women. She has now become a wife just like the rest of wives. She used to be an unfortunate, but now that she has become a wife, those only who knew her early days will call her deformed, while those who don't know her will never suspect that she differs in the least from the other wives who shave their eyebrows and blacken their teeth. And really the only difference is that the others use razors and teeth-dye, and thus wasting time and money, at last succeed in making their pretty faces ugly, while this girl being born so — virtually made to order in this way — does n't have to use a razor or buy any teeth-dye. Really it is wonderful how women everywhere try to beautify themselves by disfiguring their hair and by extravagant dress. They even borrow clothes to make the greater show, and yet, without the least reluctance, part with their heaven-bestowed adornings, and act as though they really meant to see how ugly they can make themselves. Is not this a most thoughtless thing to do, since the whole body — skin, hair, and all — is heaven's gift?

LAUNCH OF THE NEW MORNING STAR. — The young people will find on page 340 a letter addressed to them by the Chairman of the Prudential Committee, concerning the launch of their new missionary packet. There was not room for it on this page, but you will be interested in it, as it gives such a good account of your investment. As soon as the masts and yards are in place, a photograph can be taken, and we shall hope to give a good engraving of the vessel.